A TREATISE AGAINST VVITCHCRAFT:

OR

A Dialogue, wherein the greateſt doubts

concerning that ſinne, are briefly anſwered: a Sathanicall operation in the Witchcraft of all times is truly prooued: the moſte precious preſeruatiues againſt ſuch euils are ſhewed: very needful to be knowen of all men, but chiefly of the Maſters and Fathers of families, that they may learn the beſt meanes to purge their houſes of all vnclean ſpirits, and wiſely to auoide the dreadfull impieties and greate daungers which come by ſuch abhominations.

HEREVNTO IS ALSO ADDED

a ſhort diſcourſe, containing the moſt certen meanes ordained of God, to diſcouer, expell, and to confound all the Sathanicall inuentions of Witchcraft and ſorcerie.

He that ouercommeth ſhall inherite all things, and I will be his God and he ſhall be my ſonne: but the fearefull and vnbeleeuing, and the abhominable, and murtherers, and whoremongers, and ſorcerers, and idolaters, and all lyars ſhall haue their part in the lake which burneth with fire and brimſtone, which is the ſecond death. Rev. 21. 7, 8. & 22. 14, 15.

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TO THE RIGHT *HONOVRABLE LORD Robert Devorax, Earle of Essex and* EWE, Vicount of Hereford and Bourchier, Lord Ferrers of Chartley, Bourchier and Lovaine, Master of the Queenes Maiesties Horse, and Knight of the most *Honourable order of the Garter. H. H. wisheth with his heart, grace from God the Father by* Iesus Christ, increase of al vertues, and constancie in the truth of the Gospell *to the ende.*

THE Scriptures of God *(right Honourable)* in sundrie places, doe most euidently teach vs, that there are two spirituall kingdomes in this world, which haue continual hatred & bloody wars, without hope of truce for euer. The Lord and king of the one, is our Lord Iesus, the tyrannical vsurper of the other, is Sathan. Again, this also we are as clearely taught, that all men liuing without exception, are eyther true subiects of the one, or slaues vnto the other. For albeit, the Neuters of this worlde, dreame that they may indifferentlie view the scarres and woundes of other men, and neuer approch neere those bloody skirmishes: yet the truth is, they are fowlie deceiued: for the great Lord and King hath said with his owne mouth, *Hee that is not with mee, is against mee.* Wherefore, all that build not vp, as much as in them lyeth, the kingdome and Citie of God, and batter downe the holdes of Sathan, must be numbred with the rebels and enemies of our Lord Christ, when the warrefare shalbe ended. The enemies of Christ haue euer beene many, some open, cruell, foes without: some subtill, close conspirators within the house of God, most daungerous vnderminers of the Citie of God, if they be not discouered. In this secret conspiracie, albeit Sathan haue many Champions, and many artes, *mille artes, mille nocendi modos*: there is no arte more effectuall and dreadfull in my iudgement, then those his wicked faculties in Witchcrafte. I haue indeauoured (right Honourable) in this small Treatise, according to my poore strength, to shewe the *Matth.* 12. 30.

principall meanes ordained of God for to confound and to diſcouer them. I doe here therefore humbly aske your Honourable protection, for the defence of the trueth and the glory of God, againſt all the patrones of all ſuch vile artes, and horrible abhominations. Thus doeing, your Honour ſhall not onely encourage me, but alſo, imbolden others, which are better able, and wil be willing alſo, to lay open the ſecret deluſions and practiſes of Sathans inventions. Nobilitie without godlines and vertue (as your Honour well knoweth) is blood indeede, as a learned man ſpeaketh, but blood without bones and ſinewes. I knowe therefore that to increaſe in your Honour true Nobilitie, you are well aſſured, that it principally ſtandeth in purchaſing vnto Chriſt and his Church, true honour and glorie, and in beating downe (as much as in your Honour lyeth) all the holdes of Sathans kingdome. God increaſe in your heart (right Honourable) all his good graces to his glory, your own ſaluation, and the benefit of his Church. *Amen.* The yeere of our ſaluation.

1590.

Your good Lordſhips euer to vſe
and command in the Lord,
Henr. Holland.

TO THE CHRISTIAN READER, GRACE, MERCIE AND PEACE BE multiplied in Iesus Christ.

THE holy Apostle labouring [a] to set foorth the divine maiestie and powerfull might of the ministerie of the Gospel, sheweth how that a man must be, as it were conquered thereby, before he doe yeelde sincere and sound obedience vnto Christ. And certen it is, that before men be brought downe to that subiection, they fall often into daungerous errours in minde, and sundrie fearefull sinnes in life. In this question of Witchcraft, some haue preferred the wicked folly of mã, before the holy wisdom of God, & would haue vs to credit their owne practise, the knowledge also and experience of Cornelius Agrippa, Iohn Wyerus, Nero, Iulian Apostata, and such like: *Their experience, to say no more, was vnsufficient, most wicked and detestable. Let vs then humble our selues before the wisdome of God, and see what direction wee haue in this controuersie by the holy Scripture. First for the being of this abhomination, the holy word of god most clearely cõfirmeth it. For if there were no such sinne, wherefore then are there so many kindes named and distinguished,* Deut. 18. 10, 11. Mecasephim, kozemim, &c. *Al which,* Gal. 5. 20. *the Apostle comprehendeth (as* Ierome *saith) in that one word,* φαρμακεία, Witchcraft? *Secondly, wherfore haue we so many examples of the practitioners of this profession, pointed at so often vnto vs? as the inchaunters* [b] *of Egypt, the Witch of* [c] *Endor, the witches of* [d] *Persia, Simon Magus* [e] *of Samaria, Elymas* [f] *the sorcerer at Paphus, the Pythonist* [g] *at Philippi? &c. Thirdly, what meaneth the Lord to geue such lawes against this sinne, as may be seene.* Exod. 22. 18. Lev. 20. 27. Deut. 18, 10, 11. *For this is a Maxime in Law, as* Danæus *saith, and the lawyers graunt it,* De ijs rebus quæ non sunt, leges non promulgantur, There are no lawes made of things which haue no being: *If this be true of the lawes of men, how much more of the blessed Lawes of God, wherein we must not imagine a want or superfluitie: and there-*

[a] 2. Cor. 10. 5. Theophilact.

Discouery. 16. book. p. 478.

Com in Gal.

[b] Exod. 17. [c] Sam. 28. [d] Dan. 2. [e] Act. 8. [f] Act. 13. 6. [g] Act. 16. 16. Dialog. c. 2. p. 30.

De superstios. magic.

fore Hemingius saith, Sapientissimus Deus non potest leges ferre, de rebus quæ vel non sunt, vel esse non possunt: The moste wise God can not geue lawes of things which haue no beeing, or can haue no beeing. *Wherefore I conclude that witchcraft is a sinne, & a filthie worke of the flesh,* (*as* Paul *speaketh*) *and therefore an abominable worke of the devill, as* Iohn[h] *saith, and consequently, not so lightly* (*as it is made of some*) *to be regarded. The adversaries here are glad to betake theselues to this first refuge*: Witchcraft is but coozening or poisening arte, practised by humane industrie, whereunto Sathan communicates no reall conference, or communication. *What may be said out of the booke of God, against this bold impietie? what were Pharaos coniurers in the court of Egipt, & Nebuchadnezers wise men in Babylon, but coozeners and poiseners? poiseners of all others haue no place nor free accesse vnto princes, and coozeners are most vnfit to be their counsellers, so as all those Egiptian and Babilonian witches were, as Ierome writeth*: Habuisse Babylonem omnemq; Chaldæam incantatorum, &c. studium, &c. Danielis Prophetæ lectio probat, qui ad eorum consilia, cuncta reges Babilonios fecisse commemorat: The kings of Babilon, &c. (saith he) did all things after the aduise and councels of there inchanters. *Againe, what was the Pythonist*[i] *at Philippi, had not shee a reall conference with Sathan? for she got her master great aduantage with her continuall practise of diuination? To be short, I can not see but hee that can doe the greater, may doe the lesse*: Non mirum est (saith P. Martyr) si exteriores hominum oculos perstringat, cum antea occupauit oculos mentis. It is no marueile, that he hold fast shut the eyes of the body, which so blindeth the eyes of the minde. *He that can worke so mightely by suggestion*[k] *in the children of disobedience, may also haue both a real possession of thē, & conference with thē. Lastly, wee must not so fondly confound diabolicall & naturall magicke, which so many learned men in al ages, haue clearely distinguished. This shift beeing thus vncouered, they shelter themselues vnder a second refuge, which is this*: The witches of our time can work at no hand, so as the witches mentioned in the Scripture haue done. *Against this conclusion, we may reason on this manner. If our Witches, (coniurers, &c. can not work the like as Iannes & Iambres did, the witch of Endor, &c. the defect must be eyther in Sathan, or the witch, or both: first for Sathan, hee wants at this day, neither will nor*

[h] Iohn.3.8.

Discov.p.472.

Ierom.Com. in Esay.57.

[i] Act.16.16.

Com.in 1. Sam.28.

[k] 1.King.22.22. Eph.2.2. Angelus pol. pan. epist.p. 473. Ioh.Bap.Nea. ma.1.l.11.c.1. Cælius Rhodignius.l.9.c. 23. lectionum antiquarum. Discov.p.317. 160. 162. 163.

might,

might, to doe the like. First, no will, for he sees his kingdome will not last long, and therefore now towards the end of the world, he is, and will be more and more enuious, and deceitfull, working all the wonders that euer he can, to blinde infidels, 2. Thes. 2. 9. 10. *and to deceiue if it were possible, the very elect, as our Sauiour hath forewarned vs. Secondly, no strength: he is elder indeede but not weaker. The God,* [l] *the princes, and gouernours of this world, with whome we wrestle, wax not weaker as we doe, nor the red dragon wil* [m] *not cease to make warre with the Saints, as long as the world endureth. Againe, he is rather more wise in experience, and knowledge of all naturall causes, and therefore more readie in his artes then euer he hath beene. And wherefore then Sathan for his part, will not, or can not practise those former artes, it is impossible to be prooued, and doe not we know, that Sathan hath multiplied, rather then shortened the number of his artes? for we read and vnderstand, that before and since the Gospel was published, he hath had great varietie in all ages, of false artes for the practises of his sciences. Secondly, for his copartner the witch, Man or Woman, I would learne what wantes they haue at this day, more then in former times, that by Sathans helpe, they can not produce the like lying woonders. I am sure the wicked also in the worlde, and the reprobates towardes the ende, waxe worse and worse, and therefore in any wise mans iudgement, are more fitte for this sinne, for the more vncleane* [n] *a man is, the more apt is he for Sathans seruice.* But they obiect, they can not haue at this day, such knowledge in naturall causes as Iannes and Iambres had, &c. *I answer, that Sathan as he regardes not characters, figures, wordes, periapts, &c. so doeth hee not a mans knowledge, to make him his vassale to worke his woonders, vnlesse it be for this end, to vaile and couer his delusions, as sundrie Sathanicall Astrologers in Chalde and Egipt haue done. And in very truth there are in this age, as wise in knowledge of all tongues, Philosophie, liberall artes, &c. (as the learned know) since the Gospell was preached, as euer was in any age in Christendome. Wherefore if there was by meanes of naturall knowledge, and humane industrie, a Sathanicall operation in witchcraft in elder times, I say, there may be the like at this day, and vnto the worldes end. The last, and most miserable refuge is this.* Our witches, strigæ, lamiæ, our witches are not once mẽtioned in Scripture: our old

[l] Eph. 6. 12, 13.

[m] Rev. 12. 17.

See Bodin. de Dæmonoania. l. 2. c. 1. 2. Cicero de diuinat. lib. 1.

[n] Matth. 12. 43. Discov. 13. book. p. 305. p. 302.

Disco. epist. to the Reader.

P. 100. old woman, &c. you shall not reade in the Bible of any such Witches. *This if they could haue graunted, that Gods worde might not fight against them, they know then, they might easilie triumph, for the weapons of God are so mightie, to cast downe these holdes, that no arte nor power of Sathan, or inuention of man, may withstand thē: but where they strike, downe must all high proude things, the proud reason of man,* 2.Cor.10.5, 6. *Sathan* [q] *himselfe and al his kingdome. Albeit the Scripture giueth vs no such historicall relations of the witches of our time: yet are they mentioned there both in generall and speciall manner: in generall, where* 2.3. Law. [r] Es.47.2.&21.6.&23.24. *all the sinnes of idolatrie* [r] *and blasphemie are condemned; in speciall, where the like sinnes are named.* M. Cicero *disputeth in his booke of Diuination, of the beeing of the old Auguries and magicall diuinations of his time: where after he hath distinguished them into two kindes: naturall, and artificiall: (Vnto the naturall, belong all those diuinations which we may call meere diabolicall, as coniurations, and al the practise of Pythonistes, which haue an expresse league and confederacie with Sathan: vnto the artificiall appertaine all those artes, which men (saith hee) haue learned by long obseruation, Astrologie, Palmistrie, and such like: these we say, are mixt diabolicall, and belong vnto the secret conenant and confederacie, which Sathan hath with witches.) In the ende he concludeth on this manner:* Quid est igitur cur dubitandum sit, De Divin. L.1. quin sint ea quæ disputaui verissima, si ratio mecum facit, si eventa, si populi, si nationes, si græci, si barbari, si maiores etiam nostri, si deniq; hoc semper ita putatum est, si summi philosophi, si poetæ, si sapientissimi viri, qui res publicas constituerunt, qui vrbes condiderunt? an dum bestię loquantur expectamus, hominum consentiente authoritate contenti non sumus? *If this Heathen could confirme by such reasons this conclusion, how much more boldly may wee doe the same, hauing not onely all these his arguments with vs: but also the heauenly Oracles of God, the light, the lawes, the examples, and the iudgements in Gods worde, denounced against these sinnes, which the Scripture hath recorded for our instruction. Wherefore I conclude with* Com.in Deut. 18. *Master* Calvine, Certè sacrilega esset Audacia negare vnquam in vsu fuisse artes magicas, quia hoc modo Deus incogitantiæ argueretur, ac si legem tulisset de rebus quæ nullæ sunt. Surely it were graceless boldnes, to denie that the artes of magicke haue euer beene practised, for so God might be argued to want iudgement, as if he had giuen a Law of things which haue no beeing. *Nowe*

to

to be short, concerning this treatise which here I offer thee (good Reader) albeit I cannot teach thee, as I would, to discouer and to auoide the Sathanicall delusions of witchcraft: so variable, so straunge, and so secret are Sathans practises: yet that good which I purposed, I haue, I trust, in some part performed. Whatsoeuer I haue written, in all humble submission, I offer it to the Censure and iudgement of all the godly learned in the Church of God. I was the more bolde to publish this discourse, for that but few haue written to any purpose any thing, which may giue light in this argument, in the english tongue, master George Gifford onely excepted vnto whom we are much bound in the Lorde. An other cause which mooued me is the continuall trafficke and market which the rude people haue with witches. For like as the old heathen (as Tulli saieth) de reb. maiorib. semper aut delphis oraculum, aut ab Hammone, aut à Dodona petebant, that is, in their greatest affaires sought alwaies after the master witches: and in common affaires hid their common auguries: so likewise our blockish Christians, they haue their common base witches, and their master coniurers, vnto whom they ride and goe in all their neede, some twentie, some thirtie, some fortie miles, and what is moste lamentable, such is their brutish ignorance, they thinke it not vnlawfull for them so to doe. Wherefore I doe here also humbly requeste all those, whome God hath blessed with knowledge and giftes to discerne, in any measure these hid and horrible abhominations, that they would with all their might helpe to vncouer them. The ministers of Christ must both in doctrine and conuersation oppose themselues vnto the ministers of Antichrist. The doctrine of the Gospell, which we professe, is flat contrarie (we knowe) vnto all the principles of poperie: so let our conuersation also be vnto the practise of all the Romish prelates. The moonkes, the friers, and all of the shauen ministerie, were not in any account for learning, which made not an open profession of these sciences: and of the Popes themselues sundry of them attained their popedome by these holy meanes: as Sylvester the 2. Benedictus the 8. Geegorie the seuenth. Ioan. 20.21. Alexander the 6. if we may credit their owne Platina and others. Our enimies then worshipping the beast and his image and bearing these brandes of sorcery, witchcraft, idolatrie, and all impietie in their handes and foreheads: let vs with all might avoide them, for

De Diuinat. Lib. 1.

Act. & m. p. 167.

[1] Rev. 21. 8.

without repentance, (the scripture hath forewarned) they shall drink of the wine of the wrath of God, which is poured into the cuppe of his wrath, and shall bee tormented in fire and brimstone which is the second death. *Accept what I haue written (good reader) or of thy curtesie giue it free passage vnto others.*

FAREWEL.

Thine in Christ Iesus.

HENRY HOLLAND.

CHAP. I.

Of the witches mentioned in Scripture, where is shewed by euident demonstrations, how they had a reall conference & confederacy with Satã himselfe, by whom they practised & wrought their abominatiõs.

Theophilus. *Mysodæmon.*

WHat sayest thou *Mysodæmon*, is it not strange, that men at this day make so small account to discouer, and auoid the moste horrible and dreadfull sinnes of witchcraft.

Mysodæmon. I would gladly heare somwhat of you concerning this argument, for the common sort of men, indeed, doe lightlie regard this sinne, and the rather becausse some men (as they say) of learning and reputation, affirme, that this art being rightly discouered, containeth nothing but cousenage and secret practises of wicked men, and fooliſh women which are full of restles melancholick imaginations.

Theoph. True it is, they say so indeed: but how prooue they all such strong affirmations? they speake much and fill volumes of many bookes, but prooue litle soundly of that which they haue vainely and wickedly conceiued: for when their proofe is out of the Scripture, they neuer faile to wrest and bend that blessed word most prophanely to their owne purpose. And as for other learned men, which haue written painefulle of this argument, they are all without difference scorned, reiected, and *a* railed vpon in moste vile manner. Their best proofe is from their owne braine, and most wicked experience, and yet some wise men (as they say) beleeue them. *a* Disp. 17.

Mysodæmon. Surely *Theophilus* I can not my selfe be anie way perswaded that the common sorte of our witches worke by the deuill, or haue any conference with him, for so I remember *Bodin b* & others define a witch to be one that wittingly & willingly vseth deuilish artes to atteine that hee purposeth, & therefore *b* De Dæmonomania. lib. 1. cap. 1.

our olde women are no witches, *for they haue no ſuch artes, alacke*
c Diſ.p.71. *poore fooles they are no ſeducers,* c *but rather poore ſeduced ſoules.*

Theoph. Iſee Myſodæmon you haue read ouer ſome of their great volumes, can you ſo pretely bemone our old witches? true it is, manie of the common ſort (I beleeue well) are not right witches indeed, notwithſtanding they are guiltie of other moſt vile ſinnes, and moſt worthie of death.

Myſodæmon. As for other ſinnes, as cooſnage, poiſoning, and ſuch like, I will not couer them, our witches are full of ſuch practiſes, but that theſe ſeely women, haue anie artes to coniure the deuill, or to conuey him into a boxe (as they ſay) to raiſe tempeſts, to kill and make aliue, I thinke all theſe are but vaine ſurmiſes of credulous and fooliſh people.

2. *Theſ.* 2. *Theoph.* Satan is full of deluſions, and filleth the mindes, eies, and eares of ſuch as the Lorde hath iuſtlie giuen ouer vnto his handes for the contempt of the truth to beleeue lies, he is a flying ſerpent and not ſo narrowly incloſed, albeit hee perſwadeth his vaſſals by ſuch vaine deluſions, leaſt (wanting his preſence) they ſhould bee diſcouraged in his ſeruice. But let vs come vnto the purpoſe, that there haue bene, are, and may be ſuch Sathanicall witches, which worke indeed many wonders by the help and miniſtrie of Satan.

Myſodæmon. I knowe not where to turne mee in this controuerſie, for they ſay the ſcripture hath not anſwered this que-
d Diſ.p.110. ſtion, *wee haue* d *no ſcripture againſt our vvitches or which can diſcouer them.*

Theoph. If the ſcripture will not ſuffice and ſerue vs for this purpoſe, let vs impute that to our weakenes, and not to the want of that moſt perfect booke of God, which is ſaid to be ſo ſufficient
e 2. *Tim.* 3. 16. 17. that it is *able to make the man of God* e *abſolute*. And hath not the Scripture propheſied of the chaunge of Empyres, of the variable
2. Theſ. 2. ſtate of the Church before and after Chriſtes incarnation, of Antichriſt his comming, his miracles, &c. And doe we not finde all thoſe diuine and propheticall predictions true? Shall wee then imagine that there are ſome ſinnes crept into the worlde which the Lord did not foreſee, or hath not forewarned vs of: no, no, let Satan turne his coate as often as hee liſt, yet will that bleſſed worde bewraye him and his practiſes. The Apoſtle telleth vs

that

that *what soeuer is written, is written for our learning*: the Lord therefore hauing so manifestly taught vs and reuealed his will, & what is necessarie to bee knowen in this argument, let vs bee content with his word, and suffer our selues to be taught by it. Rom.15.4.

Myso-dæmon. I remember one learned man *f* saith so: And surely it behoueth vs Christians to rest our selues vpon the words of Christ: but I thinke, *Theophilus*, thou canst not *finde this sinne spoken of in all the* g *new Testament*. f Danæus in Dialog. g Dis.præfac.

Theoph. Yea truely: for it is numbred among those workes of the flesh, which (without repentance) seclude vs from the kingdome of heauen, Gal.5.20. vpon which place *h* Ierome saith thus: *Ne forsitan veneficia, & malificæ artes non viderentur in Novo prohibitæ testamento, ipsæ quoq; inter carnis opera numerantur*: Least peradventure witchcraft, and other magicall artes (*mentioned in the olde Testament*) should not seeme to be forbidden in the Newe Testament, they are also counted among the workes of the flesh. h Ierom. com. in Gal.5.

Miso-dæmon. But our witches are properly those whom the Poets call *sagæ*, *Thessalæ*, *Magæ*, *Lamiæ*: I say this then, and that boldly, that these *i* words are not once found, neither in the New nor Olde Testament: I pray you shew me any of them if you can. i Dis.præf.

Theo. The scripture hath no such words in the original tongue for it is Hebrew & Greeke, and these words are poeticall Latine wordes. Againe one thing may haue many and diuers improper names. Sathan him selfe is sometime called a *k* god, sometimes a Prince, sometimes an Angel, a gouernour, a dragon, a serpent, &c. and yet is he in verie trueth, but a wicked lying spirite, the executioner of Gods iustice vpon the children of disobedience: the witches are sometimes in Poets improperlie also called *Thessalæ*, Thessalian witches, *Sagæ*, Wise women, *Magæ*, Persian witches, *Lamiæ*, Ladies of the fayrie, *Striges*, Hegges: and yet a witch is but a wicked man or woman that worketh with the deuill. But as for the matter it selfe, which by those borrowed wordes the Poets and other authours meant, the Scripture is most rich and plentifull for our instruction. Let vs then attend with reuerence what the Lorde saith, and not doate on that manner about questions and strife of wordes: for thus the Apostle writeth: *l If any man consent not to the wholesome wordes of our Lord Iesus Christ, and* k 2.Cor.4.4. Ephes.2.2. and 6.12,13. 2.Cor.11. Horac. Ovid.

*to the doctrine which is according to godlines, he is puft vp and knoweth nothing, but doteth about questions and strife of wordes, whereof commeth envie, strife, railings, euill surmisings, * vaine disputations of men of corrupt mindes, and destitute of trueth:* how saiest thou now *Miso-dæmon*, is it not best counsell to leane vpon the Scriptures?

* Or, froward.

Myso-dæmon. Truelie the Apostles wordes are most certen, for these sinnes haue ouertaken some men that haue written of this argument, as may be seene in their works: let me heare then first *Theophilus*, what thou canst say of those witches which are mentioned in scripture.

Theoph. First this I say, that the Lord in Scripture hath clearelie numbred and distinguished 7. or 8. speciall artes of the deuill, practised by wicked men and women, Deut. 18. 10, 11. v. for albeit most agree in the interpretation, yet some varie in the number, The place is commonlie translated on this manner: *Let none be found among you that maketh his sonne or his daughter to go through the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of foules, or a sorcerer, or a charmer, or that counselleth with spirits, or a soothsayer, or that asketh counsell at the dead.*

Myso-dæmon. What was the occasion of this great charge of God vnto his people, and where had these artes their beginning?

Admonit. de superst. magic.

Theoph. *Hemingius* writeth on this manner: Like as Sathan vsed the serpent in the beginning to seduce our first parents from the obedience of Gods worde vnto his service: so it is not to be doubted that after that fall, he vsed man himselfe his instrument by magicall arts to withdraw men frō faith in the promise of their redemption by Christ. *Methodius* saith thus: In the 340. yeere of *Iered*, there arose some of the posteritie of *Cain*, inventers of euill artes, as *Iobeth* & *Tholuscal*, the sonnes of blind *Lamech*, who yealding themselues to the dominion of the deuill, became practisers of all magicall sciences. After the flood, * *Zoroastres* in the dayes of Ninus King of Babylon, and is thought to be that cursed *Cham*, the sonne of *Noah*; this wicked man, as most writers affirme, practised also all these artes, and commended them to his posteritie; for *Misraim* was his sonne, of whome came the *Egiptians*, *Babylonians*, *Persians*, which nations of al others were most famous in the world for these Sathanical sciences. Hereby it may most manifestly appeare, for what cause the Lord giueth this great charge vnto his

Methodius.

* Ludov. Viu. Tom. 2. p. 4.

Cicer. de diuinat.

his people, concerning these artes, that they might not be found among them. First, for that they were lately come from that Idolatrous nation, where this horrible impietie was continually professed, practised, & maintained. Secondly, least afterward they should learne these exercises of other nations round about them, or of the *Babylonians* and *Persians* (among whom also they should sojourne for a time) by wicked acquaintance and conversation. *Exod.7.* *Es.47.* *Daniel 2.*

Myso-dæm. Now teach me briefely what those artes were, so distinctly nũbred in that place, & let me see where any examples of their practise is mentioned, that so we may the better vnderstande whether they were practised by man onely, or by Sathan him selfe by the ministerie of man.

Theoph. Let vs then begin with that kind first whereof the law is giuen, exo. 22. 18. for vnder this saith M. *Calvin* & *Gallasius*, *n* all the rest are vnderstoode in that place: the witch there named is *Mecasephath*, in Hebrue: *Tremel.* & *Pagnin.* translate it *præstigiatricem*, a witch working diuelish delusions. *Heming.* *Danæus*, & *Bodin* *p* do the same, *q* *Luther* turneth the word *maleficam*, but in the same sence, and to the same purpose. *n* Gallas. in Exod. 22. *o* Dialog. p. 19. *p* De demo. *q* Annot. in Deut. 18.

Myso. Yea, but I remember *Andreas Massius the r most famous hebritian in the world*, saith this word signifieth a poisoner, because the Greeke Septuagint translate it φαρμακους, and therefore this law is giuen directly against poysoners. *r* Dis. p. 109.

Th. The Greeke translators might well name a witch by that name, for all writers agree that their greatest practise is by poison & powders, which the deuil teacheth them to hurt withall. *Bodin* saith, *Pars magorũ maxima medicos solet & exorcistas agere.* the most part of witches play the phisicias & are exorcists. And it is known true by common experience. *Danæus* saith, *t Aliys venena confecta & parata præbet, alios docet noua conficere & miscere: The deuil ministreth vnto some witches poyson readie made, & he teacheth others to confect & compound new.* Again, the Apostle vseth the greek word, φαρμακεία, not for poisoning, but for al magical artes, as both *Ierom* & *Musculus* testifie in their Comment. vpon this place: the same word is vsed in the same sense. Rev. 22. 15. & 21. 8. 9. 21. And surely it appeares plainlie, this kinde of witch was not one that dealt with poison, Dan. 2. 2, 3. for Nebuchadnezzer calleth for these Mecasephim to interpret his dreame. And *Hierome* saieth, *u* *Reges Babilonios fecisse cuncta ad eorum consilia.* They were then *s* De Dem. p. 472. *t* Dial. c. 4. p. 55. Ierom. & Muscul. in Gal. 5. *u* Com. in Esa. 57.

then belike the Kings wiſe counſellers, and therefore no poyſoners or coozeners. The cauſe why the Lawe is giuen of a woman witch, is (ſaith *Bodin*) becauſe women commonlie practiſe theſe artes, according to the Hebrewe prouerbe, *Quò plus mulierum eò plus magorum eſt*, The more women the more witches. The ſame ſaith *M. Calvin*, *Borrahus*, x *Gellaſius*, and others.

x Com. in Exod. 22.

Myſo-dæmon. Nowe tell me, are there anie examples which haue practiſed this kind of witchcraft mentioned in the ſcripture?

Theoph. That there are: for the witches of Egypt, Exod. 7. 11. and the witches of Babylon, Dan. 2. 2. are called by theſe names *mecaſephim*, and *chartummim*.

Myſo-dæmon. *And what can you finde in the ſorcerers of Egipt,*

y D.p. 29. 8. *more then iugling, leger demaine, couzenage, naturall y magicke, &c.*

Theoph. The circumſtances of that ſtorie, and al interpretors ſay plainelie they wrought by the deuill. For the Scripture Exod. 7. ſaith plainlie they wrought their wonders in the preſence of *Pharaoh* and his nobles: v. 10. and before Moſes and Aaron. If theſe witches then could haue ſhewed but the feates of naturall magicke, &c. they had bene ſoone diſcouered. Pharaoh himſelfe thought verelie they wrought the ſame waie that *Moſes* & *Aaron* did: for thus one ſaith, *Pharaoh arbitrabatur iſtud inter vtroſque differre: quod hi amplius illis in magicis artibus profeciſſent*: Pharaoh thought this was the difference betweene both, that the one had more profited in the artes of magicke then the other: and not in iugling, cooſenage, naturall magicke, &c. And ſurely *Hierome* and others thinke they were in great reputation with their Kings both in *Egipt* and *Babylon*, and therefore it is like they profeſſed a more deepe ſcience, then anie rude facultie of coozenage, & practiſed greater matters then the iollie feats of leger-demaine.

Iacob. Ziegle. com in. cap. 8. Exod.

And that thou maieſt vnderſtand, *Myſo-dæmon*, that others alſo are of the ſame iudgement concerning theſe magicians: one ſaith of them, a *Has machinas apponit Diabolus, &c.* It is the deuill that vſeth theſe engines: meaning that *Iannes* & *Iambres* did vſe diabolicall artes againſt Moſes & Aaron. M. *Calvin* writeth thus: b *Quum ex genuina philoſophia prolapſi eſſent magi Egyptij, retinent ſapientum nomen vt fidem illuſionibus acquirerent*: when the magitians of Egipt had fallen from the true philoſophie (whereby he meaneth naturall philoſophie and naturall magicke) they would

a Procopius Gaz. ſoph. in Exod 7.

b Calvin. com. in Exod. 7.

ſtill

ſtill be called wiſe men, to win credit to their deluſions: & then he addeth, *eſt horribile exemplum laxatas magis habenas*: this is a horrible example, that magitians ſhould haue this libertie. Againe, he ſaith, *Deum c arti ſuæ hoſtem opponunt*: they oppoſe God as an enemie to their arte: by theſe few words, it may ſoone be vnderſtood, what magitiãs theſe were, in this learned mans iudgement. Brentius *d* ſaith, *Miracula Egiptiorum erant ludibria Sathanæ*: The Egiptians miracles were the deluſions of Sathan. Gellaſius *e* writeth on this manner: *Iſti aſtrologiæ & phyſicæ, magiam ac divinationem, inuocationem dæmonum, &c. adiunxerat*. Theſe Egiptians added to their aſtrologie and natural philoſophie, magicke and divination, inuocation of deuils, &c. Muſculus, Com. in Geneſ. 41. 8. ſaith plainely, theſe had their artes of Sathan. All theſe (as thou ſeeſt Myſodæmon) teſtifie, that the magitians of Egipt, wrought by the deuill.

c Com. in c. 8. 15.

d Com. in Exod. 7.

e Com. in Exod. 7. 11.

Myſodæmon. Now let me heare what is the ſecond kinde of witches, mentioned in Scripture.

Theoph. The witches of the ſecond kinde, are called in the originall tongue, *Aob, Aoboth*: by this word, the holy Ghoſt vnderſtandeth certaine familiar ſpirites, which whiſper with their witches, at it were, out of a tubbe or bottle, ſaieth Danæus, Heming. Calv. Luth. Bodin, and others: for the worde properly ſignifieth a bottle; as *Iob.* 32. 19. *Ceoboth cadaſhim*, as new bottles. But whatſoeuer is the cauſe of that borrowed name, for this witches deuill, this muſt be obſerued diligently, that this witch & her ſpirit, are alwaies clearely diſtinguiſhed. For the witch, 1. Sam. 28. v. 6, 7. is not called *Aob*, but *Bagnalath*, maried to *Aob*, for ſo the word ſignifieth, *Aob*, or poſſeſſing *Aob. Predita pythone*, ſaith Tremel. & *Shoel Aob*, Deu. 18. 10. one which enquireth, or ſaluteth, praieth, & intreateth *Aob*, if therfore here be but cooſenage, there muſt be two cooſeners at the leſt, ſo there are, & the witch is one, the deuil an other. Againe, Lev. 20. 27. *Ciiſhieh bahem Aob*, if *Aob*, that is, the deuill, be in them.

Myſodæmon. If this *Aob*, was but a pythoniſt, as Tremel. and others ſay, then I prooue it to be but cooſenage, on this manner. Apollothe pythoniſt, and the oracles at Delphos were of this kind, & were moſt famous indeede, yet but meere cooſenage, & therfore this was the like. I prooue mine Antecedent. a *Gregori Neocæſarienſis*, ſoiouring with Apollos prieſt one night, after his departure

a Diſ. p. 137. 138.

the oracle ceased: the priest sought after him and requested him not to hinder his wonted reuelations: *a* Gregorie yeilded and said to the oracle, *permitto tibi redire in locum tuum & agere quæ consuevisti, I permit thee to returne to thy place, and doe as thou wast woont.* If there had bene a deuil there, it is not like this holy man would haue giuen him that libertie. *Euseb.* hath this storie in his 7. booke chap. 25.

a Dis. p. 137. 138.

Theoph. I assure thee *Mysodæmon*, I can find no such thing in all that historie. *See *Grinæus* last edition, and *Christophersons*, and *Grinæus* marginall note vpon *Ruffinus* translation. I thinke this be but some legends fable, for it sauours much like such stuffe: as for the *Gregories*, b *Socrates* saith ther were foure of them in number: one was *Origens* scholler, & that was this *Neocæsariensis*, the 2. was *Basils* brother, the 3. was *Gregor. Nazianzen*, the 4. was *Gregor. Alexandrius*. And as for this *Gregor. Neocæsar.* he was a faithfull pastor of a Church in Pontus as Euseb. *c* writeth, *Gregorius & Athenodorus fratres, paræciarum quæ in Ponto sunt pastores. Gregorie and Athenodore brethren, were pastors of parishes in Pontus.* It is not like then that this man (being so excellent for learning and godlines as Socrates reporteth him to be in the forenamed place) would permit the deuils oracle that libertie, if he could restraine it. Wherefore Mysodæmon, I thinke thou groundest thy reason vpon a fable. And as for this oracle of Apollo, if it were but cousenage, wherefore did this cousenage cease when the gospell shined, for cousening hypocrites are in the Church, and will bee for euer where the gospell is preached: And wherefore must the deuill in Constantines time creepe (as it were) into some hollow caues, was it because cousenage creeps in corners? for Euseb. saith, *Apollinem autem id temporis, ex antro quodam & tenebricoso recessu, non ex sacerdotis ore, hoc oraculum edidisse ferunt.*

*See Grinæus last edition & Christopherson.

b Socr. li. 4. ca. 22.

c Lib. 6. ca. 29. &c.

d De vita Const. lib. 2. cap. 49.

Mysodæmon. Well I am content to yeild, I knowe not what strength my reason hath, if that storie bee not there to be found. What haue you a nie examples which hath practised this kind of witchcraft?

Theoph. The witch of Endor is saide to be one of this sort: for she is called 1. *Sam.* 28. *v.* 7. *Bagnalah Aob*, married to Aob, or possessing Aob, or (as the common translation is) hauing Aob, that is, a familiar spirit. And here Mysodæmon, before I do any further

ther answer thee, note what obseruations that place of scripture offereth vnto vs, in this question of witchcraft for our instruction. First obserue there, the great feare this vile kind of witches are in, for she was very loth, least her practise should be publikely noted, espied, & known. v. 9. 10. Secondly how the deuil perswades witches, he must be coniured out of hell, & out of the earth frō among the dead, by characters, figures, *e* periaptes, &c. that his vassals might be the more studious to serue him on that maner, & that mē might haue his witches for their art in the more estimatiō. v. 11. 12. Thirdly how Satan can transforme himself before his witch as he please: for v. 13. she saith *I saw gods*, or *an excellent person*, which thē appeareth forthwith in the form of old Samuel himself. Fourthly, what Satan desireth most of his witches & such as consult with them: namely to adore him as a God, as Saul did the deuill in the presence of the witch, v. 14. Lastly how bold Satan is somtimes in predictions, either when he hath some warrant of gods word, or is sent of God to execute his iustice vpon infidels. For this deuill speaking thus boldly of Saules death, it is like he knew gods purpose concerning him: for where hee wanteth knowledge, hee is commonly most doubtfull in his propheſies, as those latine rimes of Apollos oracle can teach vs.

e Heming. de superst. mag. c. 1.

Misodæmon. But *Ecclesiasticus* saith, *it was very Samuel himselfe which did appeare in that place.* Chap. 46. v. 19. 20. *f* Dis. p. 39.

Theoph. So doth *g* Iosephus also in his antiquities, for the most Iews of those times did imagin ther might be had some conferēce with spirits and soules of men: but both haue erred in this point. *g* Antiq. lib. 6. cap. 15.

Myso-dæmon. It is most vnlikely of all that God would answer Saul by a deuil, that denied to doe it by a Prophet. *h* Dis. pa. 140.

Theo. Not so Mysodæmon, I can returne this weapon vpon thine own head. For therefore was it more like to be Satan, *because God had denied to answere him by dreams, by Vrim, & by the Prophets*, 1. *Sam.* 28. 6. againe Saul was now fast bound in Satans snares for his disobedience against the *i* word of God: therefore no maruell though Satan was bold to visit him on that maner. *i* 1. *Sam.* 15. 15. 23.

Mysodæmon. When Saul had told her that he would haue Samuell brought vp, shee departed from his presence into her closet, k *vvhere doubtlesse she had her familiar spirit, to wit, some lewd craftie priest:* ergo, all that play was but a priestly cousenage. k Dis. pa. 146.

Theoph. I tel the truly *Myſodæmon*, this doubtleſſe of the craftie *preeſte*, is a magicall gloſe out of thine owne braine, and clean beſide the text.

Myſodæmon. *The counſell I giuen to Saule, by that Samuel, greatly diſagreeth from Sathans nature and purpoſe.* l Diſp. 149.

Theoph. If you will aduiſedly conſider all the circumſtances of this text, you ſhall ſoone eſpie that all that Samuels counſels and words were wicked & diueliſh, & tended moſt to perſwade Saul & his companie to idolatre, *and for the confirmation of theſe artes. Againe it is certen, the deuill can ſpeake ſugred words, and mean Sathanically, as the deuill in the Goſpel, the Pythoniſt at Philippi, at Epheſus, and els where. * True Samuel would not haue done this.

Myſo-dæmon. This is ſtraunge Theophilus, and yet for all thou canſt ſay of this place, there are ſome (as I heare) that challenge *m* all the *learned men in the world, vpon the aduenture of their liues, to proone eyther here in this witch or in any other, one piece of a miracle, ſuch as Chriſt did.* m Diſp. 151.

Theoph. There challenge, is but a bold, vndiſcreete, and witles bragge. And as for witches miracles, Danæus *n* and others ſaie right well: that they may more properly be called, Sathanicall * woonders, which the deuill can with greater facility effect (ſaith he) then the cunningeſt man, becauſe he excelleth in nature, in ſwiftnes of motion, and in knowledge. Of theſe wicked wonders, the Scripture ſpeaketh, 2. Theſſ. 2. 9. Revel. 16. 14. Sathans woonders are produced of natural cauſes, & not ſupernatural, as Chriſts were. n Dialog. 4. 4. p. 78, 79, 80. 81. * Mira non miracula.

Myſo-dæmon. Now, doe but ſhew me the iudgement of ſome learned Authors, which will teſtifie alſo, that this witch hath a reall conference with Sathan himſelfe, and I ſhalbe ſatisfied and reſolued in one point, wherein Theophilus I haue a long time greatly doubted.

Theoph. 1. *Brentius o* on this manner, writeth vpon this place: *Aperte ſignificat Scriptura, quòd Sathan nõ per ſe tantũ, verumetiam per organa ſua, quæ ſunt incantatores, & malifica, hominib. malefaciat. The Scripture ſpeaketh plainly that Sathan doth not only hurt himſelfe, but worketh alſo by his inſtruments, ſuch as inchaunters and witches are.* And then he addeth: *Colloquium ipſum cum Saule, perſpicuè teſtatur, non fuiſſe verum Samuelem, ſed Sathanam effigie Samuelis apparentem.* o Brentius in 1. Sam. 28.

rentem. The conference which Saule plainely teſtifieth, that this was not the true Samuel, but Sathan himſelfe who appeared in Samuels likenes.

2 Another ſaith thus. *p Saule conſulit venificam ſeu pithoniſſam, manes ex orco educentem .i. confugit ad Diabolum. Saule asked counſell of a witch, which coniured ſpirits out of hell, that is, he fled for helpe to the Deuill.* p Victor Strigel.

3 To be ſhort, and that one may ſpeake for many, *Peter Martyr* vpon that place, hauing ſhewed many mens iudgements, addeth in the end his owne, and ſaith manifeſtly it was a deuill. Then he concldeth in theſe wordes, *Scio iſtas rationes non adeo firmas eſſe, vt poſſint perſuadere, homini pertinaci. I know* (ſaith he) *theſe argunents are not ſo ſtrong, that they can perſwade a ſtubborn wit.* q Martyr. com. in 1. 5. 28.

4 * Hemingius } is of the ſame iudgement. * De ſuperſt. mag.
5 * Danæus } * Dialog.

6 Tremellius writeth of this kinde thus: Lev. 20. 27. *Pythones diabolicis artibus reliquos à dei cultu & ſui ſanctificatione auocant. Pythoniſts ſeduce others by Sathanicall artes, &c.*

Myſodæmon. I pray you haue you euer heard, reade, or euer ſeene any one example, of this kinde in theſe times?

Theoph. I read and heare of many: but *I* come not yet to ſpeak of the witchcraft in our time: notwithſtanding to ſatisfie thy requeſt, Myſodæmon, I will ſhew the one example, which *I* finde in a learned credible writer of this age. * *Ludovicus Calius Rhodigius*, writing of Pythoniſtes, hee addeth this which followeth, for confirmation of his purpoſe. *Idne quis vt fabuloſum, riſu excipiendum putet, teſtatum volumus, tempeſtate hac, imò verò hac prodente me, fuiſſe in patria mea, mulierculam humili loco, Iocobam nomine, ex cuius ventre immundi ſpiritus vocem, pratenuem quidem, ſed tamen vbi vellet dearticulatam, & prorſus intelligibilem, audiui ipſe: verum & innumeri alij, non Rhodigij modo, ſed in tota fere Italia: quando futuri auida potentum mens, ſæpe accerſitam ventriloquam, ac omni exutam amictu, ne quid fraudis occultæ lateret, inſpectare ac audire cõcupiuit, Cincinnatulus dæmoni nomen erat, hac ille appellatione geſtiens, ac clamanti ſubinde reſpondebat. Si de preteritis aut de præſentibus ſciſcitareris, quæ reconditiſſima forent, reſponſa dabat ſæpè mirifica, ſi de futuris ſemper mendaciſſimus. Sed & inſcitiam ſuam nonnunquam murmure incerto, vel bombo veriùs ignorabili retegebat. Leaſt* * Lectionum antiquarum. lib. 8. c. 10.

any should account this (meaning what hee had written of pythonistes) *as fabulous, we will adde this confirmation. There was at this time, euen when I was a writing hereof, a poore woman in my countrie named Iacoba, out of whose belly, I my selfe, heard the voyce of an vnclean spirit, It was but small indeed, but yet as oft as it lifted, it was both a distinct voyce and very intelligible. Many others also heard the same not at Rhodigium onely, but in a manner through out all Italie. For noble men affecting prædictions greatly desired to heare, and to behold this pythonist, whome therefore they sent for often, and stript her of all her apparell, that no secret fraud might be hidden. The deuils name was Cincinnatulus, & he delighted much to be thus named, and gaue answer otherwhiles to him that so called vnto him. If a man did aske him of the most secret things past or present, he answered oft times most strangely, but concerning future events, he alwaies erred. He couered also his ignorance with a secret muttering, or to speake more plainly, with an obscure kinde of buzzing.*

* Marke here you curle pated Gentlemē that glory so much in your vilde excrements, the deuill is your brother.

Mysodæmon. And what is the third kinde of witches mentioned in the *Scripture*?

Theophilus. The third sort of witches are they, which in Hebrue are called *kosemim* of *kasam*, divinours or soothsayers, as all writers agree. These witches, saith *r Danæus*, would faine seeme to worke by some inspiration, and instinct of Gods spirit, and therefore they are more subtile, secret, and close in their workes, then all the rest. This kinde is cunning in prædictions, saith *ſ Hemingius*, because God permitteth their deuill often to infect the aier, water, earth, fruites, &c. and to worke mightely in the children of disobedience. They are also well seene in naturall causes, and therefore haue a great foresight in naturall events. Againe, he saith, that in prædictions they are sometimes holpen also by the writtē word of God, wherein they haue great knowledge. By all these meanes they perswade their ministers that they are *t* gods, & there vassals like wise perswade infidels, that they forsooth, are wise men, and worthie of great honour and estimation, as may be seene by these examples which practised this kinde of sorcerie.

r Chap. 1. p. 17.

ſ Heming. q. de Diuinat. mag.

t 1. Sam. 28. 13.

Mysodæmon. Haue we any examples then of this kinde in *Scripture*?

Theophilus. Yea truely: for *Balaam* that famous false prophet, is called by this name, *Iosh.* 13. vers. 22. *Bilgnam ben begnor hakosem.*

sens. Billham the sonne of Beor the diviner.

Mysodæmon. Shal we thinke that Balaam wrought magically, or that he was prompted (as they say) of the devill, when Balak sent messengers with *u* gifts vnto him? surely the story seemeth altogether to say the contrarie, for God is said to haue mette him, and hee is saide to blesse and not to curse the people of God. *u* Num.22.7.

Theophilus. It is most apparant by many places of Scripture, that he was the deuils prophet, albeit the Lord made him speake what he would not at that time, as he did *Caiphas* at the death of Christ, for the text there saith, that hee bad the *messengers stay all night*, ver.8. that he might goe whisper in the night time, and seeke some magicall revelations. For so it is written of him, Chap. 24. 1. His custome was to goe, *likrath nechashim, to fetch inchauntments.* Againe, how fayne he would haue wrought the deuils will appeares in it, albeit God had forbidden him to goe to Balak, ver. 12. yet hee purposed still in hart to goe, and went indeede. Againe, hauing his tongue tied from cursing, yet for lucre and vaine glories sake, he inuented and taught *Balak* in what sort he might best annoy the Israelites, and that was by causing them to commit whoredome and idolatrie. Which wicked counsell had also that effect which he foreshewed: for as soone as occasion was offered, the children of *Israel* fell into those impieties, whereupon there dyed in *x* a plague foure and twentie thousand. *Saint Iude* also, vers. 11. speaketh of the deceit of *Balaam wages*: and *Saint Iohn* saith, that this was the doctrine of Balaam. Hee taught to put a stumbling blocke before the children of *Israel*, that they should eat of things sacrificed to idols and commit whoredome. To be short, it is to be seene in his owne wordes, what little hope he hath of Gods fauour and grace (for all magitians haue renounced *y* God and there saluation) beeing tormented in conscience, hee bursteth out into this exclamation: *Oh that I might die the death of the righteous, and that my last ende might be like his.* And the Lorde telleth vs afterwardes, that his vengeance failed not to ouertake this witch, for his wicked doctrine & counsell against the Church of god, for he was slain also by the *Israelites* in the great slaughter of the *Moabites*. By all these places of the Scrip- *Iob.18.14.* *x Num.25.9.* *y* Danæ. Dial. *Num.23.10.* *Iosh.13.*

Scripture and circumstances of that storie, it is to be thought none otherwise, but that this divinor, wrought by the deuill.

z Dis. p. 170. *Mysodæmon.* But where finde you a real prompting, z the real conference, &c. of a deuill in Scripture.

Theophilus. What was the Pythonist at Philippi, had not shee a reall conference with Sathan? for doeth not the Scripture speake plainely that *shee was possessed* a *of a deuill*, and the Apostle *biddeth him come out of her*, and she spake those holy words, *these are the seruants of the most high God, which shew vnto vs the way of saluation*, by a meere diabolicall reuelation. And leaste wee should any way doubt in this matter, *S. Luke* saith manifestly that she practised Sathanicall divination, for he addeth, *This Pythonist gate her masters much aduantage with diuining.* And had not *Sathan* also a reall communication with *Eve* & many others? To be short, I can not see, but he that can doe the greater, may doe the lesse: *Non mirum est* (saith *P. Martyr*) b *si exteriores hominum oculos perstringat, cum intus occupauit oculos mentis: It is no maruell that hee hold fast shut the eyes of the bodie, which so blindeth the eyes of the minde.* He then that can worke so mightely by suggestions (as may appeare in the prompting c of *Achabs* prophets) and preuaile also because God giueth him leaue, I can not see, but that hee may haue a reall possession of them, when God permitteth, and conference with them.

a Act. 16. 16, 17.

b Com. in 1. Sam. 28.

c 1. King. 22. 22.

Mysodæmon. By what wordes of the storie, and other testimonies can that be shewed, that hee vsed any deuelish artes?

Theophilus. This witch saith thus of himselfe and his artes, Num. 23. 27. *Lo nachash beiagnakob ve lo kesem: No inchantment or soothsaying can preuaile against Iacob.* Vpon which words, Tremellius saith, *Ipse suis fascinis & incantationibus nihil illis nocere poterat: He confesseth* (saith Tremellius) *that hee could not hurt them by his witchcrafts and inchantments.* Again, it is said, Chap. 24. 1. *He went certaine times before Likrath nechashim to set inchantments:* by which wordes, I doubt not, but the holy Ghost meaneth to shew vs that he was the deuils minister indeede. Master Calvine writeth of this witch, saying, *Figmenta hinc inde mutuatus est, quæ diaboli tantum præstigias saperent: He borowed here and there certeine forgeries, which sauoured onely of the deuils illusions.* And then he addeth: *Deus omnem cum dæmonibus societatem detestatur. God abhorreth all so-*

cietie

cietie with deuils. Tremel. he saith plainelie that Balaam wrought by the deuill: for vpon these wordes, *Chr.24.22.their strength is as an Vnicorne*, he saith, *nec plus valent aduersus eum artes diabolicæ, quàm venena contra monocerotem. Balaams Sathanicall artes can hurt the people of God, no more then poison can hurt the Vnicorne, Cha. 22.6. curse me this people*, that is, saith he, *fascina eum vt male pereat, bewitch them that they may perish.* See more of him 2. *Es.6. Trem. Annot. Ioh.Fr.Picus Mirand.* writeth of him thus: *primi generis habitus est Balaam, cui dominus dicitur fuisse locutus, quanquam Prophetæ esset dæmonum & ariolus. Balaam was one of the first kind, vnto whome the Lord is said to haue spoken, albeit he were the deuils prophet, and a soothsayer.* Lib. 4. de prænot. c. 5.

Mysodæmon. Nowe let vs heare what may bee found of the fourth kinde of witches mentioned in the Scripture.

Theophilus. The witches of the fourth kinde are called *meghonim*, from what roote it is not certenly knowne: Master Calvine, Danæus, and others here vnderstand, iudiciall astrologers, and deuilish mathematicians, which vnder colour of false artes worke many euils by meanes of Satan, that instructeth and prompteth them. Com. in Deu. 18. c. 1. p. 18.

Mysodæmon. And haue wee anie examples or practisioners of this kinde of witchcraft in Scripture.

Theoph. We haue examples also of this kinde, Dan. 22. for this sort is mentioned in that counsell which was gathered for Nebuchadnezzars consultation. These therefore were no doubt of no lesse estimation, then *Mecasephim* and *Chartummim* were. For these professed great knowledge in predictions by the position of starres, constellations, &c. as may be seene, Esa. 47. where it is apparant how these witches vsed to publish their propheſies and prognostications concerning the prosperitie of that kingdome: yet were they deceiued. for the Persians soone after spoiled Babylon and enioyed all that Empire, so that the deuill often bewraies himselfe and his prophets in predictions, for the Lord hideth from Satan moste commonly the knowledge of future euents. Notwithstanding the Babylonians (as may be seene in that chapter, verse 12. 13. 14.) had these men in an especiall reputation. Wherefore I conclude, if the former magitians wrought by Satan, as by probable and credible reasons we haue

There these are called *ashaphim*, which word the best Hebricians translate astrologers.

There they are called *Hobrei shamayim*,

before shewed, certenly these iollie companions also must not come one foot behind thē: albeit we finde not their couenant with the diuel so manifestly expressed, as in the former practises, for this kind of wizards and some which follow haue many shadowes to vale and couer their diabolicall confederacie with Satan.

Mysodæmon. And by what other argument can you shewe the abomination of this kinde of witchcraft.

Theoph. Howe detestable and deuilish this kinde also is, may appeare by the fearfull iudgements and wrath of God, which fell vpon the Iewes for the practise of this sorcerie: as may be seene, Esa.6. for there it is saide: *surely thou hast forsaken thy people, the house of Iacob, Ci molu mikedem* b *vegnonim, because they are full of the east manners and astrologers as the Philistims, and abound with strange children.* We must not imagine it then a light cousenage that causeth the Lord so to forsake his people. And this was one of *c* Manasses witches, which caused destructiō vpō his kingdom.

b Here that very word is vsed. 2.K.12.6. *Vegnonim venichesh.*

Mysodæmon. What was the 5. witch named in Scripture?

Theophilus. The 5. the Hebrewes call *chober, chobarim*, of the roote *Chabar*, to ioyne together, to binde together, or to associate, say the interpreters. And so doeth * Master Caluine, *e* Bodin, *f* Danæus take it, because (as most thinke) these haue often familiaritie and societie with the deuill. Trem. Psal. 58. vers. 6. *Fascinatores isti hebræa appellatione, nominantur, consociantes societatem, quia diaboli societatem ad artes suas adhibent: that is, this hebrewe name is giuen them because of their familiaritie with Satan in the vse of their artes.* This kinde we commonly call a charmer and a sorcerer, of the rude Latine worde *ortiarius*, which is come in vse by custome (saith Danæus) and hath the place of a better worde *fortilegus.*

*Commen.in Deut.18.
e De Demon. lib.1.c.6.p.89.
f Dialog.ca.1. p.19.

My. Haue we any example in Scripture of charmes or charmers.

Theoph. Of both: for these are named also among the Babilonian witches, *Es.* 4. 7. where it is saide, that this kinde of sorceres swarmed in all that nation, for they were far more common belike then (as they be now) then the great master witches, the highest doctors of the deuils diuinitie. And that they did so abound then, the Prophets own words do testifie: for he saith, v.9. that the Chaldeans and the babilonians had *Gnatsmath chobarei meod*, that is, *a wonderfull multitude*, or as it were a strong armie of enchan-

Mysodæmon.

ters or charmers, or (as we commonly say) sorcerers.

Mysodæmon. I thinke the deuil would not debase him selfe, or vouchsafe to communicate his presence and conference with this vile sort of witches?

Theo. Yea most of all: for this kinde hath most need of his presence and help, because of the great wants this ragged sort of wizards haue in the world.

Mysodæmon. But these wretches can gaine him no credit, nor adde one inch of estimation vnto him or his artes.

Theophilus. These common sorte may serue well to delude, blind, and besot the common sort of infidels, like as his greater masters, serue in high places. And what these can worke among the doating multitude of infidels, may bee well obserued also in that Chapter: *h* for it is there said that this sorcerie and diuinations had filled that people full of carnall securitie, pride, and rebellion against God, and his poore Church. And the same sinnes accompanie this witchcraft to this day.

h Esa. 47. V. 8, 9, 10.

My. Is there mention also made of charmes in Scripture?

Theophilus. There is a charme of serpents mentioned in the 58. Psalme. ver. 6. where it is thus written *asher to iysmagn lecol melacheshim chober chabarim mechencam*, that is, which heareth not the voice of charmers, albeit he be most expert in muttering charmes. For *Lachash* doth signifie a secret muttering of charmes: by which wordes we may well obserue, that the sorcerers also of our time varie not much from the old charmers, for they euer (as *i Bodin* saith) are mumbling to themselues some holy wordes, full of prayers, crossing themselues at each worde, &c.

i De Demon. 2. c. 1.

Mysodæmon. But here, Theophilus, I must by your good leaue dissent from you somewhat. This place must bee expounded by Ieremy. Chapter 8. verse 18. and then this Psalme (whereupon your authours ground so much for charming, shall make most against you. for Tremell. *expoundeth this place but by a shifte, and others by Ouid and Virgil: but Ieremie saith plainlie that serpents can not be charmed.*

k D. p. 249. 250.

Theoph. You are ouer bold now *Mysodæmon* with good writers, and I could somewhat beare with this boldnes, but take heed lest you be found insolent also against God in the abuse of his blessed worde, for that kinde of pride is moste daungerous. I will answere

to all your doubtes in order. But first marke here where Master Calvine writeth vpon that place. *Si nullæ l essent incantationes, puerile & absurdum foret, quod hic dicitur: if there were no charmes or sorcerie this were but a childish and absurd thing which is here spoken:* And againe in the same place: *Certe si nullæ essent incantationes frustra lege Dei prohibitæ ac damnatæ essent. Surely if there were no charmes then were they vainelie forbidden, and condemned in the lawe of God.* And as for other authors vsing the helpe of Poets, I answer, albeit they despise not the good experience of wittie poets, yet doe they not expound Scripture by them. *Again as for Trem. he expoundeth not this place *by a shift nor by any poetrie, but shee with three learned mens iudgements vpon that place in these wordes: aurem* m *vtramque ab ea obturari, alteram in terram defigendo, alteram extrema sui parte contegendo, atque occludendo, testes sunt in hunc locum, Ieronimus, Augustinus, Casidorus, & alij. The aspe shutteth both her eares by laying the one side close to the ground, and by couering and stopping the other eare with her hinder partes, so saith Ierome, Augustine, Casidore, and others:* and this was Tremell. shift. Nowe let vs come vnto the Scripture, and see briefelie how you vse or rather abuse the holy worde of God. For you sound the Prophets words thus: *I will send serpents among you that can not be charmed.* The Geneua translation is, *which will not be charmed.* And Tremell. better, *contra quos nulla prodest mussitatio. Massius* belike hath taught you Mysodæmon, (to please your owne vaine fantasie) to say that serpents *can not be charmed,* and to sound the words as if *serpents could not be charmed.* And wherers the wordes are borrowed, and by serpents there are ment the Babilonians whome the Lorde affirmeth shall so come vpon the Iewes for their sinnes, as no sugred words or charmes shall be able to skare them away: your masters vse them as if they were spoken in proper and naturall signification.

Mysodæmon. And what was the sixt kind of witches spoken of in the Scripture?

Theoph. The witches of the sixt kind are called *Menacheshim* of *Nachash*, which signifieth to coniecture by sundry figures, Characters, roddes, obseruations of daies and houres, say some Hebrewes, and so say *n* Danæus and *o* Bodin also.

Mysodæmon. Haue we any examples of this kinde of witches in the scripture?

Theoph.

l. Cal. com. in Ps. 58. 6.

*But they remember what August. hath well saide for this point, *quisquis bonus verusque Christianus est domini sui esse intelligat, vbicunque invenerit veritatem, quam cōferens & agnoscens etiā in literis sacris, &c.* De doct. Chr. Lib. 2. cap. 18.

m Trem. in Ps. 58. 6.

2. King. 17. 17.

n P. 18.

o P. 89.

Theophilus. The witches which *Manasses* fauoured and cauſed to multiplie in his time, were named by this name. 2. King. 21. 6. and ſurely theſe were not inferiour in practiſe of Sathanicall artes, vnto the reſt before named, for we finde Gods wrath wonderfully kindled againſt both the kingdomes of *Iſrael* & *Iudah*, for ſeeking after this kinde, & that other of diuination, which is before named in the third place: The words of God are 2. King. 17. 17. *vaykeſnin keſamim, vainacheſhu, they diuined diuinations, and vſed to coniecture by ſundrie meanes*: therefore the Lord was wroth, & put them out of his ſight. Againe, 2. King. 21. 6. *Manaſſes vſed vegnoven, aſtrologie, & venicheſh, magical cõiecturings.* Then the iudgements which followed, are added, Chap. 24. 3. *The kingdome was deſtroied for the ſinnes of Manaſſes, according to all that he did*: or rather as *Tremellius* ſaith: *Propter peccata ſimilia iis quæ fecerat Manaſche*, for ſinnes like vnto thoſe which Manaſſes committed, that is, the aforenamed artes of the deuill. This kinde of witchcraft then hauing ſuch ſtrong cordes to pull downe the wrath of God alſo vpon that noble kingdome, where the Church of God had onely her viſible aboade here on earth at that time, muſt not be thought to be a light *cooſenage*, or an experienced knowledge in natural magick, neither muſt it be coloured or conveyed vnder any other ſuch like vaile of witchcraft. The popiſh reliques of this kinde are left amongſt vs, for men for want of faith in Gods prouidence, are too credulous and readie moſt vainely and wickedly, to depend vpon the flying, crooking and chattering of each birde, obſeruation alſo of ſundrie daies, houres, and times, &c. The Lord illuminate his Saints with the true knowledge of his prouidence, and to this ende graunt them in al places a true miniſterie, that ſuch Sathanicall and popiſh deluſions may be packing. Brentius in Lev. 19.

Myſ. But who wil ſay with you, that Manaſſes artes were ſathanicall, or that he conſulted with Sathan, when he ſought after and fauoured theſe witches?

Theophilus. Ioh. Wolph. ſaith plainely thus: *Manaſſes relicto Deo confugit ad malos ſpiritus: Manaſſes forſooke God, and ſought after euill ſpirits.* And leaſt thou ſhouldeſt deeme *Myſ.* that Sathan can haue no ſuch artes, by ſuch obſeruations of the chattering & flying of birdes, &c. Marke here what an * other ſaith: *Operationes Dæmonum quibus nos ludificantur & decipiunt ſe quoque extendunt* Ioh. Wolph. com. in 2. reg. 21. * Precop. in Lev. 19.

in aves. The workes of the deuill whereby they delude and deceiue vs, are extended also to the obseruation of birdes, &c.

Mysodæmon. Nowe let vs heare something of the seuenth kinde.

Theophilus. The witches of the 7. kind, are in Hebrew called *Iidgnonim* of a common vsuall roote *iadang:* which signifieth to know, to vnderstand. Danæus *p* saith, that Palmisters are here vnderstood, and such magitians as did diuine by the entrals of beasts, &c. *Bodin q* differeth not much in iudgement. Master *Calvin* cals them *cognitores, gnostæ:* and wee may name them not vnfitly, wise men or wizards.

p P.19.
q P.89.

Myst. And what example haue we in Scripture, which practised this kind of witchcraft?

Theoph. This kind also is one of the foure diabolicall sciences, which Manasses fauoured and set vp in his time, and multiplyed in the land, vntill the noble King Iosiah came, who is said to haue found among the dunghill gods, (*sterchoreos deos*, saith *Tremel.*) these two kind of witches, *pythones, pythonists and ijdgnonim, wise men,* & he caused their braines to be beaten out with stones, *r* according to the wordes of the law of God.

r 2.King.23.24 Lev.20.27. Gen.41.8.

Myst. And what, *Theoph.* doe you thinke that these witches had any sight in the secret mysteries of Sathans sciences? Palmisters & expounders of dreames are but poore simple fellowes, our common Egyptian vagabonds (as we call them) can tell vs some points of this profession. Surely then those witches were like to be but plaine coosoners.

Theoph. That these witches & some also of the former practised more then common coosenage, &c. I can shew it by sufficient proofe out of the Scripture on this manner. 1. All sinnes which the Scripture calleth abhominations, are greater and more dreadfull then any sleights of iugling, or cõmon coosenage: but this kind is so named, 2.King.23.24. therfore this sinne is not coosenage, &c. 2. That sinne against the which the holy Ghost sheweth like, or greater detestation, then against the vilest idolatrie, is farre more dreadfull & more wicked then common coosenage, &c. The Lord sheweth such detestation against this sinne in that place. *Ergo.* 3. That sinne which is one great cause of the destruction of a whole king-

Note these Arg. & applie them to all those kinde of withcrafts which Manasses fauoured, & Iosiah punisheth with death.

kingdome, is a moſt dreadfull impietie. This kind of witchcraft was one of the foure which Manaſſes liked and *ſ* fauoured, & for the which that kingdom *t* was deſtroied: therefore it is one moſt dreadfull ſinne. 4. That kinde of witchcraft which the law of God ſo abhorreth, & againſt the which it pronounceth death without mercie, is no doubt, a moſt deueliſh and as Sathanicall a practiſe, as all the reſt: but the law of ſtoning to death (which was the cruelleſt death amõg the Iewes) was directly giuen againſt this kind. *If a man* u *or woman be pytho, or ydgnoni, a wiſe man, they ſhall die the death, they ſhall ſtone them to death, there blood ſhall be vpon them.* 5. That ſinne which the noble prince *Ioſiah*, by the aduiſe of his wiſe Iudges and Magiſtrates, &c. directed by the law of God, ſo ſharply puniſhed, and ſought after ſo dilligently, that his Church might be clean purged, &c. muſt not be thought a light impietie, but rather the contrarie: and that *Ioſiah* did ſo, againſt theſe witches and others, it is *x* recorded by the holy Ghoſt for his euerlaſting praiſe. God put into the hartes of our Honourable Iudges to doe the like in theſe times, where and when occaſion is offered. And to this end, *Strilegius* writeth againſt theſe witches, and to the commendation of *Ioſias* on this manner. *His ſeueriſſimis mandatis Ioſias obtemperans non tantum exſcindit, ſed etiam evellit omnes vates & incantatores diabolicos, ne rurſus frutticentur: eandem ſeveritatem omnes magiſtratus ſequantur in tollendis è medio magis, &c. & alijs qui ſe miniſtros diabolorum præbent. Ioſiah obeying the moſt ſeuere rules of Gods law* (Lev. 20. 27.) *did not onely cut downe, but rooted vp all diviners and deueliſh enchanters, leaſt they ſhould bud or ſeede any more: let all magiſtrates* (ſaith he) *vſe the like ſeveritie, to take away witches, and all ſuch as giue them ſelues to the miniſterie of Sathan.*

ſ 2. King. 21. 6.
t 2. King. 24. 3.
u Lev. 20. 27. & v. 6. & chap. 19. 31.
x 2. King. 23. 24
y Victor Strigel. com. in reg. 23.

Myſodæmon. And what was the laſt kinde of witches named in that place of Deut. 18. v. 11.

Th. The laſt words there are, *doreſh el hammuthim*, one that enquireth or ſeeketh counſel at the dead, but it is to be doubted whether the Lord meaneth in theſe words an other ſpecial kind, or rather ſheweth by thẽ, by what meanes ſom of the reſt there nũbred practiſed theſe artes, namly, by cõſultation with the ſpirits of dead mẽ (as was thought) but with deuils indeed, howbeit ſome affirm,

1. Sam 28. Eſ. 8. 19.

that *Necromancie*, another and ſpeciall kinde of witchcraft, is here to be vnderſtoode: but Samuel & Eſay ſay plainely that *Aobooth*, *pythoniſtes*, and *ijdgnomim* wizards, practiſed this Necromanſie: for Eſay ſaith, that ſuch as conſult with *Aobooth* and *ijdgnonim*, goe from the liuing *el hammuthim*, that is, to ask counſel of dead ſoules (as ſome ſuppoſed) but of the deuills indeed, Maiſter Luth. ſaith, that *Necromantici ſpiritus nocturnos & obambulantes conſulunt*. Necromancers cõſult with nightwalking ſpirits, &c. or as Eſay ſaith, They lye and remaine among the graues, Chap. 65. 4. Howſoeuer it be, whether theſe words conteine an other ſpeciall kind, or no, I know not, but one thing we are ſure of, that theſe witches alſo had there marchandize with Sathan him ſelfe: for the ſpirit of the righteous returne vnto God that gaue them, Eccleſ. 12. 7. and the ſoules of the vnrighteous, are (as our *Sauiour* Chriſt ſaith) in hell torments. Wherefore they muſt be *Sathanicall* ſpirits, and not ſoules departed, which come to conference and to trafficke with witches here vpon earth. But ſome intending * to finde an eſſentiall difference, haue thought it beſt to call that practize of pythoniſtes, *Sciomantia*, to diſcern it from this laſt kinde of witchcraft, as if there did appeare but ſhadowes onely in the one, but reall bodies in the other. Wherefore this difference is but to ſmal purpoſe, in my iudgement.

Annot. in Deut. 18.

Luk. 16. 23.

* Io. Fr. p. mirandula de præ. lib. 4. c. 55.

CHAPTER II.

Of the witches of our time, and of their bargaines, ſocietie, and acquaintance with Sathan.

Theophilus *Myſodæmon.*

VRely, Theophilus, I loue not ſophiſtically to cavill in this controuerſie, but ſoberly to come (if God ſo pleaſe) vnto the knowledge of the trueth. *Seeing* that the light of Gods word is ſo manifeſt, that theſe magical artes mentioned in the *Scripture*, were ſuch horrible impieties, abhominations, &c. and ſo deteſtable before almightie God, that they cauſed his wrath to be kindled in ſuch manner againſt his people, for fauouring, following, and practiſing

practising them: I must and will willingly subscribe, Theophilus, that these artes were more indeed then coosenage, poisoning, naturall magike, or any other such like invention, onely practised by humane industrie.

Theophilus. Neuer doubt of it, they were *Sathanici venefici*, & *Sathanici mãgi*, Sathanicall magitians and Sathanicall poisoners indede: and so call them, *Mysodæmon*, as *a* learned men haue done, and thus I trust thou seest what the witches were which are mentioned in Scripture. *a* Dan.c.1. p.20.

Mys. I doe so, Theophilus, I thanke you. But shall we imagine that our poore doating old women (which are commonly called witches) at this day, are like in any point vnto those 7. which are mentioned in Scripture. Surely I haue no light of reason, or Scripture, as yet wherefore we should so thinke.

Theophilus. Thou art here also caried away with some fabulous volumes of witchcraft, or thou markest the follie of the multitude, or both. For what, *Mysodæmon*? shall Sathan in this age be lesse cruell, or infidels more holy then they haue beene? some are not ashamed to say indeede, saith *Hemingius*, that there is great difference betweene heathenish and Christian magike. *Illi dæmones, hi sanctos invocant, illi prophanis, hi sacris verbis vtuntur, illi characteres ignotos, hi signaculum crucis vsurpant.* The heathens called vpon deuils, the Christians pray vnto Saints, they vsed prophane terms, but these vse holy words, they practised vnknowen characters, but these are full of crosses in there witchcraft. Therefore the witches in the Church are more wicked then the Heathen Witches, for these abuse the Worde and Sacramentes of God. Hem.admonit.de sup. mag.

Mys. I say not so, but I reason thus: *Myracles c are ceased: Ergo:* All the miraculous works of witchcraft are ceased, & consequently, I say, that our witches can in no wise worke so as those witches mentioned in Scripture haue done. *c* D.p.156.

Theophilus. I answer thee first: For thine argument, the consequent followeth nine myles behinde the Antecedent. For as thou hast hard partly before, the witches spokẽ of in Scripture wrought no miracles, but, as the Scripture saith, * lying wonders. For all true miracles haue supernatural causes, and so haue not the deceitfull delusions of the deuill. * 2.Thes.2. Read Danæus dial.c.4.p. 78.79.80.

Myſodæmon. You haue not heard all that I can ſay, for I tell you, my reaſon ſtands vpon good ground, and hath great ſtrength.

Diſp. 160. d *Oracles* (as you know) *are ceaſed, and no doubt whatſoeuer hath affinitie with ſuch miraculous actions, as witchcraft, coniuration, &c. it is knocked on the head, and nayled on the croſſe with Chriſt, who hath broken the power of the deuills.* What ſay you to this, Theophilus.

Theophilus. Surely I can but wonder, *Myſodæmon*, that any ſhould teach you by ſpeach or by writing, ſuch blacke diuinitie in this bright ſhining light of the Goſpel. For babes in Chriſtianitie, vnderſtande that Chriſt on his croſſe, hath ſo farrefoorth broken the power of ſinne, as that it ſhall neuer haue ſtrength to the

*Rom. 8. 1. condemnation * of his elect. But hee neuer ment ſo to take away ſinne, as that it ſhould haue no beeing in the world, much leſſe to knocke in the head (as thine Author ſaith) the ſinnes of Sathan & reprobates, for they are predeſtinate al to burne in that lake which is prepared for the deuill and his angels. And wherefore doeth he not reaſon thus. *Sinne is brayned and nayled on the croſſe with Chriſt: Ergo: witchcraft, murder, theft, &c. is ceaſed.* It is becauſe then his argument ſhould appeare before the ſonne, to be a moſt impious & Anabaptiſticall reaſon, as it is indeede, howſoeuer hee coloureth it.

Myſodæmon. Wherefore then haue Oracles ceaſed, as *Plutarch*, and *Euſebius*, and others write, and it is knowen true by experience, for there temples are fallen, and there is no more mention made of them.

Theophilus. True it is indeede, *Euſebius* ſaith they fell in *Conſtantines* time, and before when, the Goſpel began to be publiſhed, and the word of God had free paſſage among the Gentiles, but thinke not albeit at this day, theſe Oracles are not heard, nor theſe artes ſo publiquely profeſſed and maintained, as among the olde Gentiles they haue beene: that therefore Sathan is dead or his wonders ceaſed: but the rather thus we are to iudge, becauſe Sathan can not haue ſuch Temples nowe erected for his ſeruice, ſince the Goſpell came vnto the Gentiles, that he is more beſturring him ſelfe in another more ſecret manner, whereſoeuer the light of Chriſt is wanting, for ſo he doeth indeede, as afterwardes ſhalbe ſhewed.

Myſo-

Myſodæmon. Againe, Theophilus, I pray you giue me leaue to ſpeake what I can for our old women, for I am greatly agreeued to ſee the rude multitude ſo cruell againſt them, and ſome Iudges ſo mercileſſe, as to put theſe poore innocents to death. I reaſon thus by law againſt this vniuſt crueltie: I ſay *ſhee is iniuriouſlie dealt withall if ſhee be the deuills* e *inſtrument, in practiſing his will, my reaſons are.* 1. *Shee is put to death for an others offence.* 2. *Actions are not iudged by inſtrumentall cauſes*: and therefore *I* conclude theſe olde women may not dye for Witchcraft. This is Lawyers Logicke *I* tell you, Theophilus. What can you ſay to this?

e Diſ. in epiſt.

f Roſtoch. diſp. prop. 46.

Theophilus. Firſt, as for the ignorant people, they are caried away in deede with many fonde opinions concerning witches, the Lorde graunt his Saintes his Worde and Spirit, that they may truely diſcerne the deluſions of Sathan, and avoide them: and as for thine argument, if it be lawyers inventions, *I* tell the truelie, they be bad aduocates in an euill cauſe. They reaſon as if they would haue the Honourable *I*udges to hang the deuill, and to ſuffer the witches to eſcape. The ſame reaſon may ſerue anabaptiſticallie applied for a libertie vnto all ſinne, for why may not the Thiefe and the Adulterour ſay the like: the Witch therefore muſte dye as acceſſarie to the cauſe, for the *I*udges can not apprehende the head maſter of this euill, the flying ſerpent?

Myſodæmon. *I* will ſee what may be ſaide in their behalfe, before wee intreate any further of them: what if *I* reaſon thus: *Chriſt did* g *clearely remit Peter, though his offence were committed both againſt his diuine and humane* * *Perſon: yet afterwardes hee did put him in truſt to feede his ſheepe, &c. and therefore wee ſee not but wee may ſhewe compaſſion vpon theſe poore ſoules, if they ſhewe them ſelues ſorowfull for their miſconceites and wicked imaginations.*

g Diſ. p. 39. A groſſe errour.

* Diuine and humane nature he would haue ſaid.

Theophilus. This reaſon is vnſufficient and very anabaptiſticall, for it wrings out of the civill Magiſtrates hande all his power and iuriſdiction. Shall euery penitent malefactour be deliuered from a temporall puniſhment, farewell then all execution of iuſtice. But vnderſtande here, *Myſodæmon,*

that where God remitteth his ſecret iuſtice, & pardoneth ſinnes in Chriſt, there muſt not the ciuill Magiſtrate be remiſſe in bodily puniſhment and iuſtice, except he haue an extraordinary warrant and reuelation from God, for his direction. The lawe is, *Thou ſhalt not ſuffer a witch to liue*, vnleſſe the iudge haue warrant to repeale this law from Ieſus Chriſt (as Peter had) all witches lawfully conuicted muſt haue their puniſhments anſwerable to their demerits. Againe, thou doſt not well to call our witchcraft miſconceite & wicked imagination, for *I* tell thee, it is more. But thou art ouer haſtie to make as yet, ſuch apologies for witches, for theſe pointes ſhould be diſcuſſed in the end of our conference. But goe on, demaund what thou wilt, and *I* will anſwer thee as I can.

Myſodæmon. Pardon me this diſorder, Theophilus, *I* will be as briefe as I can, I pray you anſwer me but a few queſtions. *h* Danæus, *i* Bodin, *k* Hemingius, and others, would haue witches puniſhed (if the evidence againſt them for ſorcerie be not manifeſt) for their known idolatry, blaſphemie, apoſtaſie, ſeducing of others, &c. I ſay the Magiſtrates ought not to yeeld to this counſell.

h C.5.p.87.
i Lib.4.c.2.3.
k De ſupeſt. mag.

Theophilus. Wherefore Myſodæmon.

Myſodæmon. Firſt, I prooue they are no idolators, for this is a true definition of idolatrie: *They are* l *idolators which doe externall worſhip to idols or ſtraunge gods.* Now the witches haue no ſuch viſible ſight of Sathan that they can ſo adore him.

l D.p.70.

Theophilus. No rather, *Myſodæmon*, he is an idolater alſo which worſhippeth God otherwiſe inwardly or outwardly, then God hath reueiled in his holy word that he ſhould be worſhipped: againe, ſuppoſe not ſo, *Myſodæmon*, but that Sathan can ſhew himſelfe in a viſible forme, faire or foule, *m* (as many places of Scripture can teſtifie) and ſo offer him ſelfe viſiblie to be adored. And is not Sauls *I*dolatrie ſo manifeſt, as none but a ſtubborne witte (as P. Martyr ſaith) can denie it?

m Dan.4.c.p.55.l.17. Idola ſunt ſimilitudines vel ad deum verum, vel falſos, vel eorum virtutes repræſentandas, pro hominis arbitrio ſine Dei mandato factæ. Fen. Theolog. lib.5.p.120.

Myſodæmon. Let me heare then what you can ſay to my ſecõd reaſon: they are no Apoſtates, becauſe they want ſound iudgement, for they haue but a poore deale of any religion, and moſt of them ſeem to wãt very ſenſe. What Apoſtacie thẽ can ſuch haue?

Theophilus. I anſwer, indeede the more graces men receiue, if they fall from grace, the greater is there Apoſtacie, as in *I*ulian and others: but count you their baptiſme, wherein they haue offered

fered vnto them all the benefits of their redemption, their visible incorporation into the societie of the *Saints*: their outward profession in the face of the Church nothing? and to renounce and abiure all these gifts and graces, and to betroth them selues with *Sathan*, is all this no Apostacie?

Mysodæmon. But all these things want proofe as yet.

Theophilus. Thou shalt see these points proued, & some more which seeme so incredible vnto thee, when thy doubtes are answered: hast thou any more to say?

Mysodæmon. Againe, *I* can not see *how they can be seducers, for they haue no Rhetorick, nor any such arts, to seduce men by any coosenage.*

Theophilus. Albeit, *Mysodæmon*, they neuer read Tullie nor Quintillians Rhetorick, yet are they deuelish deceiuers, for Simon the sorcerer had but a small sight, I thinke, in these artes, yet could he seduce the people of Samaria for many yeeres, vntill they receiued *o* the Gospel, and then he fled to Roome and seduced many others, as *Euseb.* writeth. So could Elimas his companion, who would haue likewise seduced and *p* turned *Sergius Paulus* from the faith.

o Act. 8.8,9,10

p Act. 13.7.8.

Mysodæmon. But what say you, if our witches are but carried away in their fond practises, with the humors of melancholie? may they not then poore fooles be pardoned?

Theophilus. As for this figge leafe, Bodin bloweth it away with * one breath.

* Confutat. Wyeri. p. 431. 432. 433.

Mysodæmon. Well, I rest my selfe, Theophilus, vntil I see what you can speake of our witches. Let me heare then briefly what you can say. There are many things which are said to be in the witches of our time, which were neuer heard of in these old witches, mentioned in *Scripture*, as namely these points: there transportations, there bargaine with the Deuill, there *Sathanicall* sabaoths, there oyntments of the fatte of young children, their transformations, and such like myracles or wonders (as you say, Theophilus.) now prooue all these, or any of these points true in our witches, by Scripture, or any good reason, or authoritie, and I wil beleeue that we haue also in our time right diabolicall witches indede.

Theophilus. *I* will assay to prooue them true, aske of them in order as thou hast euen now propounded them.

Myſodæmon. What ſay you then to tranſportations? for our witches are ſaid to flie in the ayer, and in the night ſeaſon to be caried to places farre diſtant, to meete with *Herodias*, *Diana*, and *Minerva*, and the ſame night to returne againe: incredible wonders.

Theophilus. *I* will not denie, *Myſodæmon*, but the deuill may delude his witches many waies in theſe tranſportations, & that many fabulous pamphelets * are publiſhed, which giue little light and leſſe proofe vnto this point in controuerſie. This firſt vnderſtand, that whatſoeuer is ſaide of tranſportations, contrarie to the nature of our bodies, as to ride on the moone to meete Herodias, &c. all ſuch thinges are indeede but meere deluſions: but this that learned men affirme of the tranſportations of witches by Sathan, it hath no ſuch impoſſibilitie in nature, but that it may be performed. Peter Martyr *q* writeth thus. *Cumque tantæ ſint dæmonum vires, quantas antea deſcripſimus, nihil obſtat quin homines interdum tollere poſſint, atque auferre in nemora.* *Seeing the Deuills haue ſuch ſtrength as wvee haue before ſhewed, nothing can let them, to take vp, and carrie men ſometimes into vvoddes.* Then hee addeth Simon Magus example, who was ſo famous for ſuch flying in the aier, & other magicall trickes, that hee was adored (as *Euſebius r* writeth) in Samaria and at Roome alſo, and his picture was ſet vp with this title, *Simoni deo ſancto*, To *Simon the holy god.* But Euſebius addeth, that the Goſpell did diſcouer him and wrought his diſcredit in all places. Bodin *ſ* ſaith, *De exportatione autem poſt vnctionem tranſvehi magos legimus, vel ſine vnctione ſæpe, hirco, pegaſo, ſcopis, baculo, vel ſine baculo & iumento vllo.* *And as for tranſportation* (ſaith he) *we reade that after their annointing, they are carried away, and ſometimes without oyntments, vpon a goate, or winged horſe, or a broome, or a ſtaffe, and ſometimes without a ſtaffe or any beaſte.* And we muſt not imagine that all are but fables, which learned Authors in elder times alſo haue written, as *Plutarch* of *Romulus*, *Philoſtrates* of *Appolonius Tyanæus* and others of *Pythagoras* tranſportations. Neither muſt wee reiect all the late Inquiſitors, which by the accuſations, confeſſions, condemnations and executions of innumerable magitians, haue learned and gotten ſome credible

* Fauſtus. Drunken Dunſtan. art. & in p. 156.

q L.c.cl.1. c.10.ſ.29.

r Eccleſ.hiſt. 2.l.b.c.13.14.

Art. & in p.34.

ſ Lib.2.c.4.de Dæmon.

dible experience of the trueth of transportations. *t* Bodin and *u* Danæus haue also sundrie late examples, when thou hast opportunitie, *Mysodæmon*, thou maist read them.

t Lib.2.c.4.
u Dial.c.4.

Mysodæmon. But *I* can not so like, Theophilus, of all these, as of one probable argument of Scripture.

Theophilus. What saiest thou, *Mysodæmon*, to the transportation of our *S*auiour mentioned, Math.4.8. Luk.4.9. *If S*athan durst touch so pure and so blessed a bodie, as our Lord Christ had (when God gaue him leaue) whereon he had no dominion, by reason of sinne: if that he could also take vp and carrie Christ through the aier vnto the pinacle of the Temple; no doubt, that bould champion feareth not to handle, and to carie these vncleane and vnsauerie bodies of sorcerers and witches, for that he knoweth before that both their soules and bodies belong vnto him. *If* God hath giuen *S*athan power ouer the soules of sorcerers to seduce them from the faith: it is much more like that he giueth him leaue both to touch & to beare their bodies: for God giueth him lesse authoritie and dominion ouer mens soules, then he doth ouer mens bodies: as may be seene in *I*obs example, Chap.2.v.6.

Mysodæmon. But I remember M. Calvin x *saith, this transportation of Christ was in a vision onely.*

x D.p.103. 104.

Theoph. As *I* can in no wise abide the abuse of holy *S*cripture, so can *I* not beare with any, which force good writers to speake that which they would not. For M. Calvin doth not say resolutely, that the translation of our *S*auiour was in a vision only: his own words are, *In re dubia & quam absq; periculo nescire licet, malo iudicium suspendere, quam contentiosis præbere litigandi ansam. In a doubtfull matter wherein I may be ignorant without daunger, I had rather suspend my iudgement, then offer any occasion vnto contentious men of strife.* And then he addeth, that other interpretors affirme boldly that it was a reall transportation. And so much for the first point of our witches wonders.

Mysodæmon. *I* dare not reiect all the authorities, Theophilus, albeit *I* am not througly resolued. And what can you say for their bargaine with the deuill, or there *S*athanicall sabbaoth, for we neuer read of such things mentioned in *S*cripture?

Theophilus. *I* will not be long in the confirmation of these pointes, for that other writers haue written much of this

2 The witches bargaine with the deuill.

matter. First, for the witches bargaine and obligation with the deuill, answer me a few questions, *Mysodæmon:* are you resolued that there were euer any witches in the world?

Mysodæmon. That *I* am, those mentioned in the *S*cripture: and peraduenture some other beside.

Theophilus. And canst thou imagine that *S*athan would binde him selfe to any of them (as the witch of Endor for example) to be present when they would, and to minister vnto their necessities, as we read he did, before such time as the witch also for her part doe renounce God & all religion, & adore him as her God: yea and binde her selfe in some euident manner, to persist in this profession, and continually to performe these pointes, and all other articles conteined in his obligation.

1. Sam. 28.

Mysodæmon. *I*f there be such a bargaine, the deuil, no doubt, wilbe sure enough for his part: and *I* think he wil not greatly bind him selfe before the witch also doe the same.

Theophilus. *I*t is most like to be true, *Mysodæmon*, for sometimes there *obligations are found written with their own blood, as Bodin reporteth of one, Theophilus, to haue done.

* Lib. 2. c. 4.

Mysodæmon. *I* will not heare, *I* tell you, neither of *Bodins* *bables, nor *Sprengers* fables: *I* pray you shew me one example out of some credible Authour, if you can.

Dist. in the præface.

Theophilus. Master Fox in the storie of M. Luther, hath one singular example for this purpose. *There was* (saith he) *a young man about Wittemberge, who beeing kept bare and needie by his father, was tempted by way of sorcerie, to bargaine with the Deuill, or a familiar* (as they call him) *to yeeld him selfe bodie and soule into the deuils power, vpon condition to haue his wish satisfied with money: so that vpon the same, an obligation was made by the young man, written with his owne blood, and giuen to the deuill. This case you see how horrible it was, and how damnable: now heare what followed. Vpon this sodaine wealth and alteration of this young man, the matter first beeing noted, began afterwardes more and more to be suspected, and at length after long & great admiration, was brought to M. Luther to be examined. The young man whether for shame or feare long denied to confesse, and would be knowen of nothing. Yet God so wrought beeing stronger then the deuill, that he vttered vnto Luther the whole substance of the case, as well touching the money as the obligation, Luther vnderstanding the matter,*

ter, and pitying the lamentable ſtate of the man, willed the whole congregation to pray: and he himſelfe ceaſed not with prayers to labour, ſo that the deuill was compelled at the laſt to throw in his obligation at the window, and bad him take it againe vnto him. Thus farre Maſter Luther.

Myſodamon. Surely this is a notable example: and it may be this is not ſo incredible a matter, as ſome haue marueilous boldly and confidently auouched: but where make they ſuch bargaines?

Theophilus. At their common meetings, which they cal their ſabboth, for there the deuill hath many witneſſes, and there theſe obligations are autentically ſealed. For thou muſt vnderſtande, *Myſodamon*, that as thou knoweſt Sathans purpoſe is euer moſt to rebell againſt God: ſo his drift in all the artes of magike principallie is, to vſe all the mockerie that euer he can inuent againſt God, and his Word and all the partes of true religion. And to this end, he hath ordained his ſabbothes for his ſeruice. In theſe horrible meetings, Sathan himſelfe appeares ſometime in one forme, ſometime in another: (for ſo he can as the Scripture * teſtifieth) for ſomtimes his miniſters behould him in the likenes of a man, but moſt commonly of a foule ſtinking goate. There they haue ſundrie ſuites vnto him: and hee miniſtreth and teacheth them to confect poyſons and pouders, and many things for the deſtruction of man and beaſt, and in the end he addeth (when his congregation is to be diſmiſſed) with a terrible thundring voice, this ſpeech, or ſomething to the like effect. *Vlciſcimini vos, aut mortem oppetetis. Reuenge your ſelues, or elſe die the death.*

Sathanical ſabbothes.

* Cor. 11.

Myſodamon. Well, Theophilus, theſe things may be true, yet ſome haue doubted how there can be *any firme bargaine a betweene a carnall bodie and a ſpirituall.* a Diſp. 45.

Theophilus. The Scripture telleth vs plainely that he can transforme him ſelfe into many ſhapes; the Apoſtle ſaith, he can chãge himſelfe into an *b* angell of light. b 2. Cor. 11. 14.

Myſodamon. But *I can not heare, Theophilus, any wiſe man, c or c honeſt man tell vs any thing, which hath beene himſelfe eyther a partie, or a witneſſe of ſuch horrible bargaines.* c Diſp. 45.

Theophilus. There is no man, *I* thinke, of learning or godlynes, that would require this teſtimonie at an honeſt mans handes,

to be an eye witnesse of such dreadfull abhominations: thou speakest therefore, *Mysodæmon*, of a thing impossible: for honest men haue no such conuenticles: notwithstanding to satisfie in some sort thy desire, see I pray thee, the examinations, confessions, and practise of M. A. of Barking, and M. B. of Rochester, confirmed by sufficient credible witnesses. Ann. 1584. And to end this question of these Sathanicall bargaines: Danæus *d* and other graue authors say, *That it is the vniforme consent of the witches of all nations and of all times: for there confessions all agree, and haue many hundreth yeres so agreed. Quæ e fuisse affirmantur ab omnibus, ea non fuisse qui contendit, calumniatur.*

d Dialog. 3. chap. p. 45.

e Ioh. Fr. P. Mir. de Prænotion. l. 1. c. 2.

Mysodæmon. It may be some of our Master witches frequent such publique assemblies, and haue some open bargaine and confederacie with Sathan: but it is not like that al deale so openly with him, for many of them with one consent constantly affirme in their death, that they neuer saw the deuill in their liues.

Theophilus. Therefore some learned men haue distinguished these Sathanicall couenants into their *a* sorts: for some haue an open, expresse, and euident league and confederacie with *S*athan: some a more hid and secret: some a mixt and meane betweene both. Vnto the open and expresse confederacie, belong all manifest coniurations and practises of Pythonistes: vnto the secret kinde, all close and secret operations by Sathan, in diuining, astrologie, palmistrie, and such like: vnto the third kinde, apperteine all the practises of superstitious magicke in all sorceries whatsoeuer. And following this distinction of diabolicall confederacies: we may not vnfitly distinguish also their artes, for the better manifestation of the trueth, on this manner. *S*ome be *b* meere diabolical, some mixt diabolicall: meere diabolicall as of Pythonists, and all such as are of the open league: mixt, as all other which vse any other meanes appointed by *S*athan for their practise, and are of the second and third kinde of confederacie.

a Ioh. Fr. P. Mir. de Prænotion. l. 4 c. 5. Bodin. lib. 2. de Demonom. c. 1, 2, 3, 4.

b Feneri Theolog l. 5. p. 121.

Mysodæmon. *I* pray you then vnto which league belong the common sort of our witches, which seeme indeede to worke by the deuill (so wicked are their liues, so deuelish are their inuentions, and such dreadfull euents follow them) and yet haue no manifest operation by *S*athan to their owne knowledge, as most

of

of them say in the very houre of death.

Theophilus. They doe belong therefore, no doubt, to the second or third kinde of confederacie: and they worke secretly by the deuill, *c Quanquam hæc ipsi non advertant & norint. Albeit they neither perceiue nor know this thing.* I.Fr.P.M.de Prænot.l. 4. c.5.

Mysodæmon. But you haue not one syllable in all the Scriptures of God, to prooue any such league or couenant betweene Sathan and witches.

Theophilus. We haue not indeede any such wordes or phrases, and yet may we truely conclude, that there are such thinges, by Scripture; for the Scripture shewing vs the great readines and acquaintance of Sathan, with the enchaunters of Egypt, the Pythonist of Endor and Philippi: doe therein significantly giue vs to vnderstande, that there was some precontract and confederacie betweene them: for Sathan will neuer worke in such manner, but with whome hee hath some league and acquaintance.

Mysodæmon. And what can you say of our witches oyntments, for I remember *Ioh. Bap. Neap.* did prooue by his owne experience, that this was but meere cooseneage and a fable in witchcraft, as we may read in his little booke of naturall magicke, lib. 2. cap. 26. Witches oyntments.

Theophilus. First, as for the strength of any oyntmentes to worke any magicall inuentions, I answer, *Mysodæmon*, it is none at all. For oyntments can mooue Sathan, no more then figures, crosses, circles, periaptes, the superstitious mutterings of holy wordes, and such like abhominations. Secondly, that they haue notwithstanding such stuffe in their practise, I am induced to beleeue, for that Sathan wants not in his seruice (as is before saide) all the * apish imitations of Gods religion, that can be deuised by new found and forged sacraments. Againe, *Mysodæmon*, if this making of oyntementes, of the fatte of young children, seeme so straunge vnto thee, vnderstande this, that albeit the deuill little regardeth such oyntementes, yet is hee right glad to behould and see the murder and bloodshedding of young infantes: for wherefore else did the Heathen kill and sacrifice their children vnto Moloche? and that thou maiest vnderstande also, what that abhominable practise was,

Nonne manifestè diabolus morositatem illam Iudæorum imitatus est? Tert. de Præscr. hæret.

David sheweth that, complaining because this horrible idolatrie crept into the Church: for he saith, *They offered their sonnes and daughters vnto deuills.* And that the deuill stirreth Sathanicall magitians, to offer these bloody sacrifices vnto him, the ecclesiasticall stories of *Maxentius* and *Iulian*, and others, can testifie vnto vs. For of *e* the one, it is said, *Contulit se magicis studijs ad incantationem & iam mulieres prægnantes discidit, iam infantium recens natorum viscera inquisiuit, & arcano quodam modo dæmones advocauit.* He gaue himselfe to the studie of magick for inchantment, and then he ript women with child, and sought diuinations in the entrals of young infants, and called or coniured deuils secretly. And of the *f* other it is written: *Antiochiæ verò, aiunt, multas arcas in regia, refertas humanis capitibus, inventas esse, multisq; in puteis cadavera humana.* *There were found at Antioche* (as they say) *many cheſtes full of deade mens sculles, and many dead corses were found in wells:* and a little before his death in the Persian warre, it is said in the same place, that he ript an other woman with child to practise vpon her his diuinations, and then he hung her by the heare, purposing to learne more by her dead bodie at his returne, but therein he fayled, albeit his deuils told him the contrarie. Againe, Plinie writing of *Nero* and his magicke, saith thus of him, *Homines etiam immolare gratissimum ei fuit: He was most delighted to sacrifice men vnto deuills.* Apollo taught his witches to sacrifice a noble Virgin, to stay the plague among the Lacedemonians. *Polyxena* Priamus daughter, and *Iphigenia* Agamemnons, were both sacrificed to Sathan in like manner. The witches of *S*cithia offered men in sacrifice vnto Diana: The witches of Fraunce vnto Mercurie: The witches of Africa vnto *S*aturne. And what was Diana, Mercurie, & *S*aturne, but *S*athan and his fellowes, which coloured and shrowded themselues vnder such names and titles (as *Mirandula* * saith right well) among the blinde and prophane Gentiles? The Romane witches taught the old Romanes to sacrifice two men yeerely, to appease the Gods, and to cast them into Tyber. In Cyprus also, they sacrificed a man vnto Apollo. To conclude, Baals witches shew plainly how greatly *S*athan delighteth himself, to see mens blood shed in his seruice, for it is written of them, *They cryed loud, and cut themselues, as the manner was, with knives and launces, till the blood gushed out vpon them.* And this hath, is, and euer will be the ende of all

e Maxent. Eusseb. eccles. hist. lib. 8. c. 15. & de vita Const. lib. 1. c. 30.

f Iul. Theod. lib. 4. c. 26. 27, 25.

Tertullian in suo Scorpiaco.

* De prænot.

1. *King.* 18. 28.

spirituall

ſpirituall whoredome with Sathan in witchcraft. The like effects could I ſhew by examples of corporall whoredome alſo: for theſe two kinds of pollutions, as they haue great affinitie in nature, and in filthie practiſes accompanie one the other: ſo for this ende in murder and bloodſhedding, they haue not much varied, but euer in all ages offered Sathan theſe bloodie ſacrifices vnder ſundrie and diuerſe pretenſes, as it is by the continuall obſeruation of wiſe men truly teſtified vnto vs.

Read of the ſtorie of yong infants murdered in Lenton Abbey, & found in the 8. yere of Q. Elizabeth. Act. & Mon. p. 1947.

Myſodæmon. No doubt, Theophilus, if Sathan haue that bloodie purpoſe in witches oyntments, he will vſe all the meanes he can, to worke his wonders by ſuch oyntments indeede: for the ſcripture telleth vs, that *he is a roaring lyon ſeeking without reſt whom he may deuoure and deſtroy both in bodie and ſoule.* But leaſt *I* wearie you, Theophilus, in theſe things wherein *I* know you be not greatly delighted: *I* pray you let me heare in a word what can be ſaide of *lycanthropeia*, tranſformation of men and women into wolfes and cattes, &c. for theſe things are cleane contrarie againſt nature, and muſt be meere poeticall fables, if the trueth be tryed.

What ſacrifices, witchcraft & whordome, the two eldeſt daughters of poperie haue euer offered vnto Sathan.

Theophilus. Truely my greateſt delight in this conference, *Myſodæmon*, is to helpe thee what *I* can to come vnto the knowledge of the trueth, & to make thee more able to auoyde (if God ſo pleaſe) all the daungers of theſe *S*athanicall deluſions: for *I* may ſpeake truely as another * doeth, for mine owne part: *Equidem de diabolis eorumq́, miniſtris ſortiarys lubenter diſputare non ſoleo, &c. eatenus mihi nota ſunt eorum ſtudia & artes quatenus de ijs verbo Dei ſacroſancto omnes edocemur. Surely I liſt not willingly to diſpute of deuills and there miniſters the witches, &c. and I am ſo farre acquainted with their ſtudies, as we are all taught by the word of God.* And as for tranſformations, I warned thee before to looke for no ſupernaturall works in witchcraft. *I* anſwer thee therefore this queſtion, with Danæus alſo: g *Quare illa etiam falſiſſima cenſenda ſunt, quæ de lycanthropis quibuſdam narrantur: Theſe things are to be thought moſt fabulous, which are reported of transformations.* Content thy ſelfe, *Myſodæmon*, I pray thee with this anſwer, for theſe things be not the great grounds of witchcraft. Howbeit I denie not, but witches may haue alſo ſundrie ſuch *S*athanicall deluſions * in many, which abounde in melancholy, but no reall transformations indeede.

* Danæus Dial.

g C. 3. p. 49.

* I. Fernelius de partium morbis & ſymptomatis. 5. c. 2

Myſo-dæmon. But before we end our conference, *Theophilus*, *I* muſt be bold to aske you yet a fewe more queſtions: wherein I would moſt gladly be reſolued, both for mine owne inſtruction, and the benefite of ſome of my friendes.

Theophilus. *If* thy queſtions be needfull and neceſſarie for thy ſelfe or any friend to know, I wil anſwere them: but as *for* h *fooliſh and vnlearned queſtions* (the Apoſtle hath forewarned vs) *they doe but ingender ſtrife.*

h 2. Tim. 2. 23.

Myſo-dæmon. *I* promiſe you, *Theophilus*, *I* wil no more cumber you, but onely with a few points which ſhalbe good for the vſe of edifying. Firſt, *I* would knowe what your iudgement is of ſome bigge volumes of witchcraft, which (as farre as *I* can ſee) conteine ſundrie intollerable prophane and wicked Treatiſes and formes of idle and vaine iuglings and blaſphemous coniurations.

Theophilus. Surely this I thinke, *Myſo-dæmon*, all the godly learned men, who tenderly regard the good ſtate of the Saintes of God, are no doubt agrieued in hart to ſee ſuch horrible impieties ſuffered to be broched in the open face of the Church of God: for young wits are more apt to practiſe theſe wares of Sathan which are thus put to ſale, then to ſearch for anie good purpoſe in them, which is moſt hard to be founde. Againe, this in a worde I adde, that the Lawyers tell vs ſuch authours are ouertaken by Lawe: for the Lawe ſaith: *Libros magicæ artis apud ſe nemini habere licet, et ſi penes quoſcunque reperti ſunt, bonis ademptis, ambuſtiſq; iis publicè, in inſulam deportantur, humiliores capite puniuntur.* It is lawfull for no man to haue the bookes of Magicke, and with whome ſoeuer they are founde, their goodes confiſcate, and their bookes openly burnt, they are baniſhed, and the poorer ſort are puniſhed with death. Avoide therefore, *Myſo-dæmon*, ſuch dreadfull impieties, I warne thee.

The Diſ. muſt be commended to Vulcan.

Myſo-dæmon. Well then, *I* will (if God aſſiſt me) followe your counſell, & redeeme alſo the time (if *I* can) in better ſtudies, which I haue ſo vainely and wickedly loſt. my next queſtion is, whether there may be in verie trueth at this daye ſuch coniuration, and calling vp of deuilles (which they call Necromancie) ſo as the witch of Endor did? for albeit it bee not vnlike but that Sathan practiſeth with witches in theſe dayes

as in former times, as you haue partly shewed: yet in my iudgement it is a thing impossible to call vp, or to conjure deuils by any arte out of hell: *for the Scripture saith that all passages are stopt concerning the egresse out of hell, in the 16. Chap. of Saint Lukes Gospell.* i D.p.431.

Theophilus. *I* counsell thee, *Myso-dæmon*, neuer to credite any more such magicall glosses vpon holy *S*cripture: for albeit the reprobates departed are tormented for euer with deuils in hell; yet the prince, the *k* god, and the gouernours of this worlde are in the ayer also, rounde about vs, and may be coniured *Myso-dæmon*, as well from aboue as from belowe: for the Apostle sayeth, They are not in hell onely, but in high places also. *k* 2. Cor. 4. 4. Eph. 2. 2. chap. 6. 13, 14.

CHAP. III.

What a dreadfull and fearefull sinne it is to consult at any time or neede, with witches and *sorcerers*.

Mysodæmon. Theophilus.

I Woulde gladly be resolued in another doubt, *Theophilus*: most men are wont to seeke after these wise men, and cunning women, such as they cal witches, in sickenesse, in losses, and in all extremities: what thinke you of this, *Theophilus*?

Theophilus. *I* am assured, *Mysodæmon*, that such miserable people commit a most horrible & dreadful sinne, that they are iustly brought into *S*athãs snares, for the contempt of God & his word, that they seeke helpe of the same serpent that stung them, that against the knowen principle of the Gospel they would haue *S*athan to drive out *S*athan: and to be short, that they are in very trueth, but meere Gentiles, & Pagans in religion, blind in their mindes, hardened in their harts, strangers from the life of God, and that if God giue them not speedie repentance, they will become past feeling by custome & continuance in their sinnes.

Mysodæmon. What reason haue you to prooue this custome so vnlawfull and so vile, as you would haue it to appeare to be: for those sinnes which God would haue vs most to dread, to feare, & to auoide, he warneth vs of them many waies, by his Worde, by examples, and by his iudgements from heauen against them.

Theophilus. It is well obserued, *Mysodæmon*, and surely God warneth vs all these waies of the greatnes of this sinne; wherefore it is, no doubt, a most dreadfull abhomination.

Mysodæmon. How, First by his Word?

Theophilus. First, thou knowest, *Mysodæmon*, how the Lorde in his Word chargeth vs to renounce the workes of the Gentiles: the Apostle saith, *This* a *I say and testifie in the Lord, that you hencefoorth walke not as other Gentiles walke in vanity of their minde:* think not that hencefoorth euery thing is lawfull vnto them, that the rest of the Nations (which are without God in the world) thinke it not vnlawfull for them to doe. The same charge Moses giueth often. Now this practise was most rife among all those idolatrous Gentiles: for the *b* Egyptians in all their neede called for their wise men: so did the *c* Moabites, so did the Persians, and *d* Babylonians. So did the Romanes, as there histories record, euen there Emperours, Romulus, Nero, Maxentius, Iulian, and others: and the great *Chame* of Tartary and the Persians (as *e* Danæus saith) seeke after these helpes of the deuill in all their necessities, euen to this day.

a Eph.4.18. Lev.18.26,27,28. Deut.14.1,2.

b Gen.41.8. Exod.7.& 8.chap.

c Num.22.23.24.

d Dan.22. Esd.47.12,13.

e Dial.c.6. p.89.

Mysodæmon. What manifest and cleare testimonies of Scripture haue you against this practise?

Theophilus. There is nothing cleare and manifest, *Mysodæmon*, vnto those in *f* whome *the word of God abideth not, and which haue not ouercome that wicked one, which is the deuill*: for Sathan so amazeth them, that they are more ready to reele into euery sinne, though it be neuer so monstrous, then to see the greatest light that God offereth them. Are not those prohibitions of God in his Law and in his Prophets so plaine and so evident, that (as the Prophet saith) he that runneth, may reade and vnderstand them? the Law of God is this, g *You shall not regard them that worke with spirits, neither soothsayers, yea shal not seeke them to be defiled by them, I am the Lord the God.* Againe, anon after, to make the greatnes of this sinne the better to appeare, he repeateth the same wordes

f Ioh.2.14.

g Lev.19.31. 20.6. Deu.18.10,15

in

in more fearefull manner: *If any turne after such as worke with spirites, and after soothsayers to goe a whoaring after them, then will I set my face against that person, and will cut him of from his people.* And againe, that Gods people might be sufficiently warned, they haue a third charge against this sinne in Deut. 18. where they are commaunded in all there necessities to seeke vnto God, and the ministerie of his worde: which place Es. commendeth to the Church of his time, on this manner: *When they shall say vnto you, enquire at them that haue a spirite of diuination, and at the soothsaiers which whisper and murmur, should not a people enquire at their God? from the liuing to the dead? to the law and to the testimonie, if they speake not according to this worde, it is because there is no light in them.* And thus, *Mysodæmon*, the Lord hath most louingly warned, and most sharply charged his people to auoyde this sinne. Es. 8. 18.

Mysodæmon. But some vnderstand the Law of God, Theophilus, as the Emperours ciuill Law expoundeth it. *Eorum est scientia punienda, &c. qui magicis artibus contra salutem hominum, &c. nullis verò criminibus implicanda sunt remedia humanis quæsita corporibus.* Hereby it is manifest, that hurtfull magitians and witches which kill and hurt mens bodies and goods, are onely to be auoyded, and so they doe amongst vs, but such of these practitioners, as can and will cure the sicke, finde thinges loste, haue a good neere gesse in prædictions, are not in any wise to be blamed, saieth this Lawe, and therefore these are often sought after in necessities vnto this day, and they seeme to doe no man harme, but much good, and they speake the very trueth often, and men will doe much, Theophilus, in extremities. Codic. Iust. lib. 9. tit. 8. l. 4.

Theophilus. First for that Lawe, it is a moste wicked and prophane law, and if it be one of Constantines constitutions, it was published, no doubt, before his conuersion to the faith: and as for the good that miserable men receiue of the sorcerers, assure thy selfe, *Mysodæmon*, the more they seeme to benefite mens bodies, the more harme they doe both soule and bodie: for who would receiue gold at an enemies hande without feare, and good assurance for his safetie? and is not Sathan the bloodiest enemie that man hath liuing? and lastly, where

as they would be credited for their trueth: one counſelleth vs in theſe wordes. *Si vera quandoq; dixerint non ideo credendum eis, ſed imitare Chriſtum, qui reprehendebat dæmones, quamvis vocitarent ipſum filium Dei. Albeit witches ſpeake trueth nowe and then, wee muſt not therefore beleeue them, but followe thou Chriſt (ſaith he) who reprehended the deuills, when they named him often the very Sonne of God.* And becauſe wee be impatient in extremities: he addeth. *Si non illico ſentis auxilium divinum, quid tum? patientia opus eſt. If in thy great neceſſities thou findeſt not preſent helpe from God, what then? thou muſte vſe patience.*

Myſodæmon. And how doeth God warne vs of this ſinne by examples?

Theophilus. Thou maieſt finde a multitude of examples, which God layeth before vs in the Scripture, * by them to reclaime vs from this ſinne, but *I* will here name but *Saule* onely, hee alone can teach all men vvith vvhat coardes of ſinne all theſe witchmakers are fettered aboute, and howe that they are in trueth, moſt prophane in life, and Athiſtes in religion: for firſt, hee had reiected the worde of God in heart, and all ſincere obedience thereunto. 1. *Sam.* 15. 23. Againe, hee was a very murderer, for howe often ſought hee to murder David, and reſted not till hee had ſlaine a great number of the moſte religious and innocent Prieſtes of the lande. 1. *Sam.* 22. 18. And hee was alſo a verie hypocrite in profeſſion. 1. *Sam.* 26. 21. Vnto all theſe ſinnes, hee added this feareſull contempt of GOD, 1. Chron. 10. 13. Hee asked counſell of a familiar ſpirite, and in the ende in great deſperation he murdered him ſelfe. 1. *Sam.* 31. 4.

* 2. King. 1. 3, 16. & 17. 17. & 21. 6. &c.

Myſodæmon. But thinke you that al theſe ſinners, are as wicked, or any thing like that deſperate *Saule*?

Theophilus. I will not ſay that the meaſure of their ſinnes is growne to that height that his was, but that they be moſt blinde in their mindes, and wicked in their liues, experience dailie tellethvs. For who but Papiſtes and rebellious Athiſtes ride

and

and goe dailie to this market? And vnto such God doeth iustly sende strong delusions, that they should beleeue lyes, that they might be damned, because they beleeued not the trueth, but had such pleasure in vnrighteousnes. 2.Thes.2.11, 22.

Mysodæmon. Surely the greater part of them which make this trafficke with witches, haue in deede but a small deale of any good religion: but these were Gentiles, and therefore were worthelie plagued for infinite more sinnes: let me heare howe God punished this sinne among his owne people.

Theophilus. Farre more fearefully: for whereas the Lorde loued them aboue all nations vnder heauen: this sinne was one of the principall causes of that long diuorcement which was betweene him and that people, for the Prophet saith: *d Surely thou hast forsaken thy people the house of Iacob, because they are full of the East manners and are sorcerers as the Philistines, and abound with strange children.* And of the destruction of both the kingdoms of Israel and Iudah. 1. Of Israel, 2.King.17.17. *They made their sonnes and daughters to passe through the fire, and vsed witchcraft and inchauntments, &c. therefore the Lord was wroth with Israel, and put them out of his sight.* 2. Of Iudah, 2.King.24.3. Surely the commaundement of the Lord came vpon Iudah, that he might put them out of his sight: *Propter peccata similia ijs quæ fecerat Manasche.* For sinnes like vnto those which Manasses committed, and his sinnes are numbred, 2. King. 21. 6. *He caused his sonnes to passe through the fire, he gaue himselfe to witchcraft and vsed them that had familiar spirites, and were soothsayers, &c.* Achaziah would not enquire of Gods word, but sought after the god of Ekron in his extremities, 2.King.13.16. Maxentius in like manner, the Romane Emperour, consulted with his witches before his destruction, and so did the vnhappie Iulian, and they had both an vnhappie end. d Es.2.6. again Es.8.21,22.

Mysodæmon. Surely the Lord, I see, hath giuen vs in these daies more testimonies of his hatred against this sinne, then hee did the old Church, for all these examples & iudgements are written (as the Apostle speaketh) for our learning: & therfore such in Rom.15.4.

theſe times as commit ſpirituall whoredom with Sathan, are worthie to drinke more deepely of the cup of the Lords wrath.

Theoph. That they are: for the greater light offered men doe reiect, the greater ſhalbe their condemnation.

Myſodæmon. But alas, it greeueth me to thinke, how theſe witches children, (as the Prophet calleth them) of our time beleeue not, that ſorcerers and coniurers are ſo euill.

Eſa.57.3.

Theophilus. They erre greeuouſlie, becauſe God hath giuen them ouer in his iuſtice for the contempt of his word: for they conſider but their figures, glaſſes, circles, periapts, & other vayles of witches profeſſion: and ſo did Saule, he looked vpon the woman, and was caried away with a ſtrong imagination and liking of her artes, he vewed Samuels old mantle, gray heare, and liſtened vnto his iollie graue ſpeeches, &c. *And yet it is ſaid the Lorde ſlew him for this ſinne.* The people therefore of our time, hauing the ſame drift and purpoſe with Saule, that is, with full ſayle ſeeking after Sathan if he may be found, muſt be ſubiect to the like (if God giue not repentance) or the greater condemnation.

1.Chr.10.13.

Myſodæmon. And may not the Magiſtrate prouide againſt this euill?

Theophilus. The Almightie God chargeth him ſo to doe, Deu. 18.9,10,11.Lev.20.6,27. for *theſe ſinnes are ſaid to goe a whoaring from God*, and fall into a moſt dreadfull apoſtacie, and therefore the Lord will haue them cut off from among his people. The Apoſtle ſaith, *That euill doers are not onely worthy of death, but as many alſo as conſent vnto them or fauour them.* Wherupon one writeth thus. *Iuxta Pauli doctrinam, eiuſdem impietatis reus peragitur, & eiſdem pœnis obnoxius eſt apud Deum, & qui artem exercet magicam, & qui ex ea remedium petit*: that is, *According to Saint Paules doctrine, he which practiſeth witchcraft, and he that ſeeketh helpe therby, are both alike guiltie of the ſame impietie, and before God ſubiect to the ſame puniſhment.*

2.King.1.16.

Rom.1.

Heming.de ſuperſt. mag.

CHAP-

CHAP. IIII.

Wherefore the Lorde doeth permit the sinnes of witchcraft in our time: who are in most daunger thereby, and what are the most soueraigne preseruatiues against witchcraft?

Mysodæmon. Theophilus.

THE people say, *Theophilus*, that witches can kill and make aliue whome they please: wherefore doeth Almightie God suffer witches to hurt and to destroy man and beast on this manner, for surely I thinke they can doe much indeede?

Theophilus. The multitude is in this grosse errour[c] *Mysedæm*, that witches haue power to turne the world vpside down at their pleasure: but the trueth is, it is nothing so. for, as I taught thee before, they are but Sathans instruments, and can not worke these wonders without him, and as for Sathans power also, it is limited by the Lord. for he can do nothing, but where, and when the Lord sends him: when therefore he is sent for the execution of Gods iustice, he perswades his witches, that he can drive heauen and earth together at his pleasure, and they perswade the wicked worlde, that they can likewise worke wonders, whereas neither they, nor Sathan himselfe by them can take away the least haire from the greatest sinner vpon earth, but when God permits them: for as the Lord by his *a* speciall loue, mercie, and prouidence doeth embrace all his Saintes, so likewise his generall prouidence and mercie (saith the Prophet) *b* is ouer all his workes. Thus much in effect hath M. Beza written the last yeere in his commentarie vpon *Iob*, in these wordes: *Cæterum ostendit etiam hic locus impuros illos spiritus non temerè ab Apostolo vocari aeris principes, sicuti summum illum Iouem horum dæmonum principem, Græci & Latini multis propterea epithetis cognominarunt, νεφεληγερέτην, ἐρίγδουπον, fulguratorem, tonantem vocantes: qui tamen vel minimum quiddam in cælo, vel*

a Psal. 147. 11, 19, 20.
b Psal. 145. 9, 15.
Com. in Iob. cap. 1. v. 16.

vel in terra movere niſi Deo concedente non poſſunt, ſed Dominũ quiddem illorum opera, quoties ipſi libuit, in huiuſmodi excitandis tempeſtatibus vti, ipſos verò donec in abiſſum mittantur, in aère & in alijs mundi partibus verſantes, & nullare magis, quàm omni rerum confuſione, & hominum præſertim exitio gaudentes; Adde etiam omnium naturalium cauſarum ad excitandas omnes eius generis impreſſiones requiſitarum ſummè peritos, quàm facillimè & quàm libentiſsimè, Deo concedenti, vel etiam imperanti, ſuam in his rebus operam præſtare conſtat, ſagarum etiam & magorum omnis generis adhibito interventu. And then he addeth a confirmation of his aſſertion concerning witches, and a great complaint againſt negligent Magiſtrates on this manner. *Quadere cùm tam apertè tam multis, tam certis & ſacrarũ literarum teſtimonijs, & omnium ſeculorum apud omnes gentes hiſtorijs cõſtet, mirũ eſt ac penè incredibile adhuc inter Chriſtianos, præſertim magiſtratus ac Iudices inveniri, qui vana & futilia hæc eſſe omnia exiſtiment.* Which thing (ſaith he, ſpeaking of witchcraft) ſeeing that it is ſo apparantly knowen, by ſo many and ſo certaine teſtimonies of holy Scripture, and by the hiſtories of all times, among all nations: it is to be wondered, and in a manner incredible, that as yet there are found among Chriſtians, and eſpecially among magiſtrates and iudges, which doe ſuppoſe all theſe things to be but vaine and fabulous. But to returne againe to thy demand, *Myſodæmon*, wherefore God permitteth witchcraft in theſe our daies? as for the cauſes of this permiſſion, if thou wouldeſt knowe them, they are many in number, but *I* will commend vnto thee foure principally for thine inſtruction.

Myſo-dæmon. VVhat then is the firſt cauſe of this permiſſion?

Theophilus. The euill artes and workes of Sathan by witchcraft, are for a ſigne of the contempt and fall of men from the Goſpell and ſyncere profeſſion of religion, whereſoeuer they be either ſuffered or maintained, we ſee and knowe by daily experience, that men haue but ſmall meaſure of the pure light of God in that place.

Myſodæmon. This is to be ſeene moſt true in poperie, where all ſuperſtition and magicall artes are bred, profeſſed, and maintained: and what is the ſecond cauſe?

Theophilus. The ſeconde cauſe why God ſuffereth Sathan thus

thus to triumph by his artes, and to rule ouer infidels, is, that he might fatherly forewarne his Saintes to *c* paſſe their dwelling here in feare and with all diligence, to avoyde the contagion of the wicked, with whome they haue any converſation. *c* 1.Pet.1.17.

Myſodæmon. And what is the third?

Theophilus. The third cauſe of this permiſſion is, that by theſe deluſions of the deuill, God might in iuſtice puniſh them which would not receiue his trueth: for the Apoſtle ſaith, that they which will not *d* beleeue the truth: *God will ſend them ſtrong deluſions that they may beleeue lyes.* *d* 2.Theſſ.2.11

Myſo-dæmon. It is moſt true we ſee: for ſuch as hunt after our doating witches are moſt ſottiſh idiottes of all the people, who when they bee ſtung by Sathan, runne foorthwith to be cured by him: what nowe is the fourth cauſe?

Theophilus. The tryall of Gods Saintes: for GOD permitteth all hereſies and ſuperſtitions to ſpring in his Church, that thoſe that are his, might be knowen, as the Lorde teacheth *e* vs. *e* 1.Cor.11.19 deut.13.1,2,3.

Myſo-dæmon. Howe farre then may Sathans power reach, when God ſo permitteth him, or ſendeth him for the execution of his iuſtice?

Theophilus. Almightie God doeth vſe Satan for to worke his ſignes and iudgements in the heauens, in the ayer, and in the earth, and to execute his iuſtice vpon all the children of diſobedience: yea and to afflict his Saintes, as often as the Lord knoweth it expedient for his glorie, and their ſaluation. For the Scripture ſpeaketh plainelie, that he can driue downe lightnings and flames of *f* fire from heauen, to hurt the creatures vpon earth. *f* Iob.1.16. Againe, that he can infect and poyſon the ayer and water with peſtiferous exhalations when God ſendes him, as in the plagues of Egypt, which were wrought by the miniſterie of Sathan: for it is written, that God caſt foorth his indignation and wrath vpon them in all thoſe plagues, *g* *By ſending out euill angels among them.* He can deſtroy alſo the other creatures, and man himſelfe, by *h* fyers, by windes and tempeſtes, when he is let looſe againſt them. *g* Pſal.78.49. *h* Iob.1. Iudg.9.23. Eſd.19.14. 1.Tim.4.12.

Myſo-dæmon. The witches boaſt indeede that Sathan

 can

can do much, and they likewise by their acquaintance with him; but some thinke that all this is but to fray men, & many men often hurt themselues and others by fond imaginations.

Theophilus. As for Sathans might, it is but weake: if the Lorde graunt him not strength to execute his will, he can not doe it: and whereas some suppose that all these artes are but strong phantasies, they be greatly deceiued. for albeit that some doe hurt themselues with euill imaginations, &c. yet let a witch or any other imagine what he will against thee, his imagination can neither kill thee, *Myso-dæmon*: nor take away one haire from thy head, but we knowe and see, that Sathan by witches can doe both, and this is the confession of the witches of all times, nations and people, euen at the very point of death.

Myso-dæmon. If Sathan can hurt the bodies and soules of men, I will neuer doubt he may soone hurt the other creatures, tell me therefore first, what can he doe to infidels and wicked prophane people?

Theophilus.

As for the wicked the Scripture saith

1 Sathan is their God. 1. Cor. 4. 4.
2 Sathan is their father. Ioh. 8. 44. act. 13. 10.
3 Sathan hath the vse of their bodies & soules. Eph. 2. 2. Matt. 12. 43
4 Satan workes his owne workes in them. 1. Ioh. 3. 8. Ephes. 2. 2.
5 Sathan blyndes their minds, and makes them fooles in vnderstanding. 2. Cor. 4. 4. Eph. 4. 18. 1. Cor. 2. 14
6 Sathan robs them of the good vse of Gods word by many delusions, Luk. 8. 12. and makes them storme and fret against it, Prou. 14. 16.

Now then seeing that Sathan hath this dominion ouer the soules, which are farre more precious then their bodies, he may no doubt and doeth often tosse their bodies, when God permits him, at his pleasure.

Myso-dæmon. My heart trembles and quakes, *Theophilus*, when I vnderstand by the holy Scripture, how all prophane and wicked men

men in the Church euen among vs, are thus fast bound in Sathans snares and chaines, and what is more miserable, they are so blind, they know it not.

Theophilus. Yea, and what is most dreadfull in these daies, God hath giuen ouer sundry men (for the contempt of his word) so farre into Sathans power, and into a reprobate sense, that men reiect the very natural *i* course of ciuil life, that men sport themselues in doeing wickedly, that men worke all *k* vncleannes, euen with greedines. And such is the impudent boldnes, and grouth of sinne in these times, that if any one man refraine from euill, he is a monster among men, a gazing stocke, and as the *l* Prophet saith, *maketh himselfe a pray.* *S. Cyprian* complaineth of his time, *Esse iam inter nocentes innoxium crimen est, malos quisquis non imitatur offendit.* And the *Milesians* prouerbe was, men thinke there ought to be no place for any honest man among them.

i Rom. 1. 30. prou. 11. 23.
k Eph. 4. 19.
l Esa. 59. 15.
Cypr. l. 2. ep. 2.

Myso. The Lord defend vs from them, and graunt vs that wee may so liue by them, that we be not hurt of them: but may not *Sathan* and his witches hinder and hurt the Saints of God also?

Theophilus. No doubt they may: for Sathan sought to winnow, euen the very *m* Apostles, and preuailed somewhat, and hindred them often in the course of their ministerie.

m Luk. 22. 31. 1. thes. 2. 18.

Mysodæmon. How shewe you that *Sathan* can hurt their bodies?

Theoph. The Apostle had the messenger of Sathan *n* to buffet him, & as for Iob, Sathan so poisoned his bodie all ouer, that there was no part of him whole, from the crowne of his head to the sole of his foot: yea & what is more feareful, it may be seene by *o Mary Magdalens* example, that (if god permit) he may not onely hurt the bodies of the *Saints*, but before grace also haue a reall possession of them. Again, our continual warfare is against him, & if we want any part of our armour described, Eph. 6. he may soone hurt vs.

n 2. Cor. 12. 7. iob. 2.
o Luk. 8. 2, 3.

Myso. Teach me two things more, Theophilus, and then I cease to molest you. First, how I may be cured, if witches do hurt me: and secondly, how I may best auoid them: for *I* see wel we be in daunger all by them.

Theoph. First, as for the cure of any man, poisoned by *Sathan*, it is knowen by the experience of many learned phisitions, a thing most difficult: the reason is, sathan vseth poisons that haue hidden,

Fernel. de Abdit. rerum causis.

vnknowne, and ſtraunge operations in the bodies of men, for he is an Empiricke of many yeeres experience; notwithſtanding wee ought to vſe all good meanes that Phiſicke offereth vs, continually intreating the Lord ſo to bleſſe thē, as they may be for our health, if it ſhall ſeeme expedient for his glorie and our ſaluation: and if by theſe meanes we can not receiue health, we muſt wait patiently vpon God, commit and commend our bodies and ſoules vnto his hands, for he ſaith, The p *Lord knoweth the daies of vpright men, and their inheritance ſhalbe perpetuall.* Againe: *man is not Lord ouer the ſpirit*, to reteine the ſpirit, *neither hath he power in the day of death nor deliuerance in the battaile, neither ſhall wickednes deliuer the poſſeſſors thereof.*

p Pſ. 37. 18. Eccl. 8. 8.

Myſodæmon. I heare often that many great mens houſes are troubled with ſtraunge viſions: What thinke you, Theophilus, are theſe vncleane ſpirits, and how may ſuch euils be auoided?

Theoph. It is well you ſpeake of great mens houſes: for there commonly are the greater ſinnes. *Nero* could hardly reſt for fearefull and ſtraunge apparitions: *Suetonius a* ſaith, *Sæpe confeſſus exagitari ſe materna ſpecie, verberibus furiarum, ac tædis ardentibus.* The like ſay the ſtories of *Brutus*, *Pyſiſtratus*, and others. The greater ſinnes defile any place, the greater libertie is giuen Sathan, & the more it is *b* ſwept and garniſhed for his continuall habitation. To expell all ſuch euills, theſe rules following in all ſuch families muſt be carefully practiſed. 1. The lords, maſters, and fathers of families, muſt draw nere vnto God themſelues by vnfained repentance, that their owne bodies and ſoules may be truly ſanctified: ſo muſt the ſtrong man be firſt conquered, Luk. 11. 21, 22. 2. Their families alſo, with like diligence often purged, Gen. 35. 2. Pſ. 101. 7. Epiſt. to Philemon, Deut. 21. 18, 21. 3. In Gods moſt holy word faithfully inſtructed, Gen. 18. 19. 1. Cor. 14. 34, 35. Deut. 6. 6. Eph. 6. 4. 2. Tim. 3. 15. 4. They muſt alſo go before, and direct their houſhold in praier & thankeſgiuing, when they be preſent: Io. 6. 11. Pſ. 55. 17. 127. 1. Tim. 4. 4. that the ſeruants may doe the like, when they be abſent: Gen. 24. 12, 13. without interruption, 1. Pet. 3. 7. 5. They muſt dwell with their wiues as men of knowledge, 1. Pet. 5. 7. not bitter vnto them, Col. 3. 19. contract with the faithfull onely, Gen. 6. 2, 3. in the Lord, 1. Cor. 7. 39. the marriage bed ſanctified with praiers. 1. Tim. 4. 3, 4. vſed to bridle and aſſwage, & not to feed & ſtirre vp luſt, Ro. 13. 14. abſtaining it at certen times

a De vita Neronis.

b Math. 12. 43.

appointed for fasting & praier, 1. Cor. 7. 5. *& in the time of womens seperation*, Ezec. 18. 6. & 22. 10. Lev. 20. 18. 6. The wifes subiect to their husbands, Col. 3. 19. in pure conuersation which is with feare, 1. Pet. 3. 1, 2. 7. The children brought vp in the information of the lord, Eph. 6. 4. obeying in al things their parents, Col. 3. 20. in the Lord, Eph. 6. 1. 8. The masters must do that which is iust and equall to seruants, Col. 4. 1. without threatnings, Eph. 6. 9. 9. The seruants auoide eye seruice, do their dueties in Gods feare as vnto the Lord, Col. 3. 21, 23. with feare & trembling. Eph. 6. 5. 10. They must also direct, & command their familie to a priuate fast, when publique or priuate calamitie, or such like needful occasion so requireth. Hest. 4. 16. Neh. 1. 4. Act. 10. 30. 11. Conduct them to the publique ministerie where it may be found, Amos 8. 11. 12. 2. King. 4. 23. Act. 20. 28. Heb. 13. 7, 17. & by priuate conference, Mal. 3. 16. Act. 17. 11. see how they profit, assēbling their familie at certen times appointed. Act. 10. 24. Neh. 8. 13. Iob. 1. 5. 12. A godly domestical discipline must be vsed: 1. admonition, Math. 18. 15, 19. 2. penalties ordained answerable to the offence committed, lighter for the lesse, *Prov.* 23. 13, 14. sharper for the greater, Epist. to *Phil.* 3. and if neede require, the Church must be told, Math. 18. 17. 4. the last refuge is, the civill Magistrate, Deut. 21. 18, 21.

Myſ. These rules I graunt are right good indeed, & the practise & obedience you speak of, is to be wished, but to speak as I think, Theophilus, such families as you require, are as hard to be found, as blacke swans, or the families of Eutopia.

Theoph. Not so, *Myſ.* your eyes be to dimme, I know my selfe where (God be blessed) some such may be found in our land: and yet if they were neuer so few, yet must the men that will auoyd the dāgers which haue bin before mētioned, carefully obserue this order prescribed of God, & say with Ioshua: *Albeit others, yea all the world, choose the gods of the Amorites: yet I and my house will serue the Lord.* Now for the 2. point, how a man may best be preserued frō the poison of witchcraft, I will shewe thee, *Misodæmon*, onely by Iobs example, how thou maiest best be preserued. Iosh. 24. 15.

Myſ. I loue greatly to view often the examples of the holy fathers: for no dout they are Gods glasses for our instruction, & I remember we are charged *not to be slothfull, but followers of them*

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which through faith and patience inherit the promises, Heb. 6. 12. But I pray you, what preseruatiues had Iob, for we read all fayled him, and Sathan brought him vnto a wonderfull miserie?

Theophilus. His preseruatiues were most soueraigne, and they failed him not, albeit he fainted often, beeing long wearied in that conflict with Sathan: his pretious preseruatiues were these. First, faith, 2. prayer, 3. a righteous life, 4. the word of God, 5. repentance, and sixtlie the continuall most gratious prouidence of God ouer him.

Mysodæmon. How did faith preserue him?

Theophilus. S. *Iohn* saith, that faith is *the victorie* q *that ouercommeth the world*: and S. *Peter* chargeth vs to resist the deuil, *steadfast in faith*: and S. *Paule* biddeth vs aboue all things (to auoide the fierie dartes of Sathan) *to take the shield of faith*. By these few places it appeareth, that faith is a most sure shield against Sathan. Nowe that Iob had faith, many rare vertues in him doe testifie: his innocent life, his feare and reuerence of God, his godly repentance and singular patience, r which can neuer be without faith, for patience is a quiet wayting and exspectation of the promises, which faith assureth vs shalbe performed. His owne wordes are in his most bitter temptations: Iob. 13. 15. *Lo though hee slay me yet will I trust in him, and I will reproue my waies in his sight*. Wherefore, *Misodæmon*, if thou wilt follow Iob, call vpon God earnestly for this precious s gift of faith, and thou shalt haue one most strong target to auoide safely all Sathanicall darts of witchcraft.

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t Eph. 6. 18. Iob. 1. 5.

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Cyp. l. 2. epi. 2.

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Myſodæmon. So I will, and purpoſe *Theophilus*, for we are often charged ſo to do: what was the third preſervatiue?

Theophilus. A righteous, ſober, and vpright converſation is a moſt ſure breſtplate againſt Sathan: for when he findeth our faith and profeſſion to haue the ſeale of a righteous life, he wil flee from vs: as appeareth notably in Iobs exãple, for he *being an* x *vpright and iuſt man, one that feared God and eſchewed euill*, Sathan might well ſpurne at him, but could not annoy him, nor iuſtly accuſe him before his God of any euill. x Iob.1.8,9, 10.

Myſo-dæmon. And what is the fourth preſervatiue?

Theophilus. The worde of God: and that mightie worde is a moſt ſtrong two edged y ſworde, and notably preſerueth vs from Sathan if we can wiſely handle it, as our Saui our hath taught vs by his owne example. As for Iobs time, it is vndoubtedly to be thought that he liued before the Lawe, becauſe of his long life, Chap.42.16. Pſal.90.10. and ſacrifices in a ſtraunge land, which by the Lawe were commanded to be done before the Arke, or in the tabernacle of God. Some thinke that he was about the time the Church was in Egypt. All the Patriarkes and holy fathers of that time and before, had great knowledge and many yeeres experience, and were preachers of the word of God in their families, Gene. 18.19. and receiued it partly by their fathers inſtruction, Pſal.78.3. partly by viſions and ſundrie other meanes from God him ſelfe, Hebr.1.1. And as for *Iob* he had both inſtruction by man, Chap.42.5. and reuelations from God, Chap.38. and 42.5. and taught the ſame vnto his people, Chap. 1.5. and 29. 22. and 22.22. y Heb.4.12. Eph.6.17. Matth.4.

Myſo-dæmon. Nowe tell me, what was the 5. preſervatiue?

Theophilus. Repentance: the life of Gods ſaints is a continuall repentance; becauſe of their continuall infirmities and offences. The penitent hath two good properties: One is, he feareth God truely, and ſo is humbled: the other is, he reſteth vpon God z faithfully, and ſo is ſtrengthened. *The Lord is greatly delighted in them that feare him, & attend vpon his mercie*, but if any proude rebellious ſinnes haue ſnared them, the Lord leaueth them as naked, and as it were in Sathans iuriſdiction, as *a* Dauid often, and *b* others. And as for Iob, he walked *c* moſt circumſpectly within the z Iob.13.15. Pſal.147.11. *a* Pſal.22.1,2, 77.10,69. *b* Cant.5.6. *c* Iob.1.20,21, 22.42.6.

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Theophilus. The worde of God: and that mightie worde is a moſt ſtrong two edged y ſworde, and notably preſerueth vs from Sathan if we can wiſely handle it, as our Saui our hath taught vs by his owne example. As for Iobs time, it is vndoubtedly to be thought that he liued before the Lawe, becauſe of his long life, Chap.42.16. Pſal.90.10. and ſacrifices in a ſtraunge land, which by the Lawe were commanded to be done before the Arke, or in the tabernacle of God. Some thinke that he was about the time the Church was in Egypt. All the Patriarkes and holy fathers of that time and before, had great knowledge and many yeeres experience, and were preachers of the word of God in their families, Gene. 18.19. and receiued it partly by their fathers inſtruction, Pſal.78.3. partly by viſions and ſundrie other meanes from God him ſelfe, Hebr.1.1. And as for *Iob* he had both inſtruction by man, Chap.42.5. and reuelations from God, Chap.38. and 42.5. and taught the ſame vnto his people, Chap. 1.5. and 29. 22. and 22.22. y Heb.4.12. Eph.6.17. Matth.4.

Myſo-dæmon. Nowe tell me, what was the 5. preſervatiue?

Theophilus. Repentance: the life of Gods ſaints is a continuall repentance; becauſe of their continuall infirmities and offences. The penitent hath two good properties: One is, he feareth God truely, and ſo is humbled: the other is, he reſteth vpon God z faithfully, and ſo is ſtrengthened. *The Lord is greatly delighted in them that feare him, & attend vpon his mercie*, but if any proude rebellious ſinnes haue ſnared them, the Lord leaueth them as naked, and as it were in Sathans iuriſdiction, as *a* Dauid often, and *b* others. And as for Iob, he walked *c* moſt circumſpectly within the z Iob.13.15. Pſal.147.11. *a* Pſal.22.1,2, 77.10,69. *b* Cant.5.6. *c* Iob.1.20,21, 22.42.6.

boundes of true repentance before the Lorde his God. Wherfore *Mysodæmon* call mightely vpon God for this great blessing also:
d 2.Tim.2.25. for repentance is the precious gift d and worke of God.
26.
Act.5.30. *Myso-dæmon.* And what was his 6. and last preseruatiue?

Theophilus. The prouidence of almightie God was his most strong towre and moste soueraigne preseruatiue against all euill. Of this Dauid glorieth and singeth often sweetly in his Psalmes: as in the 91. v. 9, 10, 11, 12. on this maner. *Because (thou hast saide) the Lord is mine help, and hast set the moste high for thy refuge: there shall none euill come vnto thee, neither shall anie plague come neere thy tabernacle: for he shall giue his Angels charge ouer thee, to keepe thee in all thy waies, they shall beare thee in their hands, that thou shalt not hurt thy foot against a stone: thou shalt walke vpon the lyon and aspe, the young lyon and the dragon shalt thou tread vnder thy foot.* Nowe that Iob was most safe vnder this shelter and could not be anoied by Satan, the deuill confesseth it himselfe. For he saieth, he can not come neere him by reason of a certen hedge wherewith he and all his were compassed about: the wordes are these: *Then Satan saide,*
Iob.1.9,10. *doth Iob feare God for nought? hast thou not made an hedge about him and about his house, and about al that he hath on euery side?* And thus thou seest, *Mysodæmon*, how Iob was preserued from Satan and all his artes: wherefore if thou canst purchase these preseruatiues for any price, or by any meanes come by them, I will assure thee for thy safety in all dangers of bodie and soule.

Myso-dæmon. But I see not yet how hee was preserued: for the deuill ouercame him, & most fearefully consumed him and al his goods.

Theophilus. The deuill ouercame him not, nor could not work his wil & purpose vpon him. For Satans chiefe purpose against Iob was to cause him to blaspheme God, to renounce God and religion, to fall from the faith, from repentance, and from the grace of
* v.12. God. And to this end when the Lord * gaue him entrance, he destroied his goods with strange fire and theeues, he murdered his
Ch.2.9. children with a tempest, he consumed his bodie with byles, and mooued also his friends and his owne wife to reuile and to scorne
Ch.1.22. him and his profession. Notwithstanding all these engines of Satan, Iobs preseruatiues were so good and precious, that the deuill was vtterly vnable to bring any of those euils he most desired vpon him;

him; for the Lord witneſſeth of him, ſaying, *In all this Iob ſinned not, nor charged God fooliſhlie.* And to be ſhort, when Satan had aſſaulted him with all extremities that could be deuiſed, albeit his faith *a* fainted, yet it failed him not: for he continued in faithfull repentance *b* and grace of God vnto the end. And thus haue I taught thee, *Myſodæmon*, what things I thought expedient for thee, and moſt needfull concerning witchcraft. I doubt not but many of our friends could ſay more. Wherefore giue them no reſt, but cauſe them by al good meanes to communicate vnto vs both their knowledge and experience in this argument. *F*arewell *Myſodæmon*, *I* muſt now leaue thee.

a Iob.7.15. & 13.15.

b Iob 42.5,6. & 16.17.

Myſodæmon. *F*arewell good Theophilus, & I moſte hartelie thanke you: I doe not now farre diſſent from your iudgement: but becauſe (I ſo hate the deuill & all his deluſions as you know) I will ſtirre vp all the friends *I* can (as you deſire) to impart vnto vs their knowledge and experience in theſe points.

Theophilus. Farewell in Chriſt, *Myſodæmon*, and do ſo.

FINIS.

A SHORT DISCOVRSE SHEWING THE MOST CERTEN AND PRINCIPAL MEANES ORdeined of God to discouer, expell, and to confound all the Sathanicall inuentions of witchcraft and Sorcerie.

What communion hath light with darkenesse? and what concord hath Christ with Beliall. 2. Cor. 6. 14, 15.

CHAP. I.

THAT THE MINISTERIE OF GODS WORDE IS THE moſt certen and principall good meanes ordained of God, for the diſcouerie and confuſion of Witchcraft.

Looke what meanes the Lord principallie commendeth vnto vs, for the diſcouerie and confuſion of Sathan and his artes, that may beſt effect his diſcouerie, and ought moſt to be practiſed.

God hath commended principallie for this purpoſe, the miniſterie of his worde:

Therefore this miniſterie may beſt diſcouer Sathan and his artes, and ought of vs moſt to be practiſed.

1. *Propoſition* or Major.

THE firſt Propoſition is moſt certen, and becauſe the Worlde ſeeketh many vnlawfull meanes to diſcouer and auoide the euill arts & harmes of Sathan, after the brayne of man, and the inuention of the deuill him ſelfe: therefore it comes to paſſe, that ſuch men be more and more blinded in their mindes, benummed in their ſinnes, beſotted of Sathan: yea, tumbled and toſſed in the world at his pleaſure, the Lord in his iuſtice becauſe of the contẽpt of his glorious Maieſtie, & will revealed in his word, giuing them ouer to their owne ignorance and hardnes of heart, Therfore haue men vſed to ſcare away the deuils, and arts of magick, in the thick miſt of poperie, with holy water, certen nũber of maſſes, halowed bels, conſultation with wizards, and faith *a* Bodin: *Ne quem circumueniant magi ipſorum carmina abundant pulchris orationibus: That none be circumvented with magicke or witchcraft, their charmes are full of godly prayers, pſalmes, and haue often the name of Ieſus, and*

a De Dæmonomania. 2. c. 1.

of the holy Trinitie, they crosse themselues at each worde, they vse also certain words of the Cannon of the masse, Gloria in excelsis, omnis Spiritus laudet Dominum, à porta inferi, credo videre bona Domini, &c. so farte Bodin. They haue vsed also exorcists, scratchings, & many other meanes, &c. but all in vaine: for it is most certen, that so seeking to scare away the deuill and his artes from their bodies and their goods, he had greater hold and possession of their soules: for so doing, they prooued his vassals themselues, and instruments for the execution of his owne will and pleasure.

I. Iacob. Weker. de Secret. lib. 15. c. 16.

2. *Proposition* or Minor.

That the holy ministerie of Gods word is ordained of God for this purpose, wee may see it, if aduisedly we consider the Lordes words: Deut. 18. 10, 11, 19, &c. *Let none be among you that maketh his sonne or his daughter to go through the fire, &c.* (& thē he addeth) *the Lord God will raise thee vp a Prophet like vnto me, from among you, euen of thy brethren, vnto him shall yee hearken:* vers. 19. *Whosoeuer will not hearken vnto my wordes which hee shall speake in my name, I will require it of him.* Here, I say, the Lord hath appointed a remedie for the sinnes of witchcraft and sorcerie, the ordinarie ministerie of Gods worde published by his Prophets, whereunto as many as did hearken, that is, receiued it with true faith and obedience, they were freed from those Sathanicall inuentions, named in that place: for Sathans rotten mist is so scattered and discouered by the bright beames and glorious light of Gods word, that hee cannot long lurke or abide the light of that place, and therefore we read that in the darke countries where his arts were professed, there did inhabite the most idolatrous nations of all the Gentiles, as the Egiptians, Chaldeans, Indians, Persians, Cananites, as prophane histories together with the booke * of God, plentifully doe testifie and record vnto vs.

Vers. 5. 13.

Luth. annot. in Deut. 18.

a Cic. de Diuinat. lib. 1.
* Esay. 19. 3. Dan. 2. 2. Psal. 47. 12.

2. Esay maketh the ministerie of Gods word, & of Sathans arts two professions, so opposite, that he that forsaketh the one and leaneth vnto the other, forsaketh God, embraceth the deuill, refuseth the liuing, seeking the dead, reiecteth the law & testimonie of god, & resteth vpon sathanical inuctions: & lastly, hath no light in him, but is ful of darknes: his words are these: *When they shal say vnto you, enquire at them that haue a spirit of diuination, and at the soothsayers, which whisper & murmure, should not a people enquire at their God? fro*

Chap. 8. 19. 20.

the

the lining to the dead? to the law and to the testimonie, (or rather as an other saith) *against the law and the testimonie? if they speak not according to this word, it is because there is no light in them.* Tremel.

3 The Lord God promiseth his Church by the Prophet Zacharie, that assoone as the glorious ministerie of the gospell should shine forth among men, he wold therby dispel the clouds of ignorance, *and cut off the names of Idols out of the land, that they should no more be remembred, and cause the false prophets and the vncleane spirit to depart out of the land.* Zach.13.2. And that this was performed generally in all places, wheresoeuer the powerfull ministerie of the glorious Gospel was purely receiued, Ecclesiasticall histories doe testifie for times past, and common experience can prooue for time present, as afterward shalbe shewed.

2. Argument.

Looke by what meanes all vncleane a *spirits are driuen out of naturall men, by the same good meanes, may the spirits of sorcerie be descried, confounded, and cast foorth.* a Math.12.43.

But Iesus Christ the great Lord that is stronger then that b *strong man, worketh the first by his blessed word and spirit.* b Luk.11.21.

Ergo, the second

2. *Proposition* or Assumption.

THe Apostle cõfirming the Authority of his ministery, against false teachers in Corinth, sheweth it to be glorious. First, from the efficient cause therof, which was God himselfe. 2. from the effects thereof, which were these. First, *for that it was able to cast down* c *holdes*, meaning all the munitions of Sathan and carnall men. 2. all carnall wisdome, 3. all high thinges that are exalted against the knowledge of God, 4. for that it is able to bring into captiuitie euery thought to the obedience of Christ. 5. and lastly, from a vengeance that is an ordinarie consequent for euer, vnto the contempt of that ministerie. If that ministerie be so powerfull therfore to cast out Sathan out of naturall men, and to worke in them the greatest worke vnder heauen, the work of regeneration by the immortall d seede that it soweth abroad into mens hearts: it is most certen that it may confound all artes and delusions of deuills in all sorts of men, but some will not beleeue what the Scripture speaketh most clearely, that Sathan so possesseth naturally men, and worketh in them, as Paule speaketh: let such therefore e Eph.2.2. c 2.Cor.10. 4,5,6. Eus.eccles. hist.l.2.14. d 1.Pet.1.23.

liſten what an auncient learned man ſpeaketh of this point, on this manner. *Damonibus eſt ſuper f omnia genera tormentorum, & ſuper omnes pœnas, ſi quem videant verbo Dei operam dare, ſcientiam diuinæ legis & myſteria Scripturarum intentis ſtudijs perquirentem, in hoc eorum omnis flamma eſt, in hoc vruntur incendio, poſſident enim omnes qui verſantur in ignorantia. Unto the deuills it is a torment aboue all kindes of torments, and a paine aboue all paines, if they ſee any man reading the worde of God, and with feruent ſtudie ſearching the knowledge of Gods lawe and the myſteries and ſecrets of Scriptures, herein ſtandeth all the flame of the deuills, in this fire they are tormented: for they are ſeaſed and poſſeſſed of all them that remaine in ignorance.*

f Orig. Num. Hom. 27.

3. Argument.

That thing which Sathan moſt dreadeth, moſt repugneth, moſt perſecuteth with all his artes and inſtruments, worketh, no dout, moſt his ouerthrow, diſcouerie, and confuſion in all this worlde.

Sathan hath euer withſtood and feared the miniſterie of the Goſpel, and perſecuted all the miniſters and profeſſors thereof with all his might, &c.

Therefore this is an eſpeciall meanes and gift of God, for to diſcouer his artes, to caſt downe his kingdome, and to confound him & all his practiſes.

The 2. *Propoſition* or Aſſumption.

1 LVke 22. 31, 32. Our Sauiour ſaith to his Apoſtles, before his Paſſion, *Sathan deſireth to winnow you as wheat*: this he did becauſe he ſaw they were called and ordained for the great work of the Goſpel, the ouerthrow of his kingdome, and the enlarging of Chriſtes kingdome.

2 1. Theſſ. 2. 18. *We would haue come vnto you (I Paule at leaſt once or twiſe) but Sathan hindred vs.* Wherefore did Sathan hinder Paule, Syluanus, and Tymotheus from comming to Theſſalonica, by the Iewes his Limmes, and thoſe wicked *g* vagabonds of that citie? becauſe hee feared by their miniſterie ſome ouerthrowe of his kingdome, and ſome grouth of Chriſtes Church.

g Act. 17. 5.

3 And wherefore doeth Sathan ſuffer naturall men to be ſo

ſo wiſe in naturall cauſes and holdeth the blind in matters of religion? The Apoſtle anſwereth: *h* becauſe he would not *that Gods glorious goſpell ſhould ſhine vnto them*: for then he ſhould be diſcouered. *h* 2.Corin.4.4.

Acts the 13.8. mention is made of one of theſe Sathanicall wizards whome Satan vſed as his inſtrument, to hinder the worke of the miniſterie of *Paul* and *Barnabas* in the conuerſion of the deputie *Sergius Paulus* a prudent man. For thus it is written, that great man *deſired to heare the worde of God, but Elimas that ſorcerer withſtood* i *them, and ſought to turne awaie the deputie from the faith:* for by the conuerſion of ſuch a man, Sathans kingdome ſhoulde haue beene ſore weakned. 4. i 1.Theſſ. 3.5. read the 9.10. 11.ver.

Sathan hath his ſynagogue wherein his miniſters continuallie fight againſt this holy miniſterie of Chriſt. Revelat. 2.9. & 3.9. & 2.15. 5.

In *Theodoſius* the Emperours time, the yeare of our L. 396. the young *Valentinian* Emperour of Rome was ſtrangled, and one *Engenius* an enimy to Chriſtian religion ſought the Empire, who was perſwaded thereunto by one of theſe wizardly prophets: for he was promiſed faithfully by a great profeſſor of theſe artes, that he ſhould both get the victorie againſt *Theodoſius*, and extinguiſh all the light of Chriſtian religion: but both prædictions prooued falſe to his confuſion. 6. Sozonn. lib.7. cap.22. Obiect.

But Satan ſometimes would preach the goſpell him ſelfe, and he ſeemeth to loue it, and to delight to heare it ſounding: elſe wherefore would his wicked exorciſtes, and coniurers ſo often chatter it vnto him: And by the maid which had the ſpirit of diuination at Philippi, he cried, or made her ſpeake: *theſe men are the k ſeruants of the moſt high God which ſhewe vnto vs the way of* k *ſalvation*: And in the Goſpell it is written they doe moſt honourably ſpeake of Chriſt; *thou art Chriſt the very ſonne of God.* Act.16.17.

I anſwere, thoſe wicked exorciſts and coniurers delight Satan much in abuſing with their prophane lippes, the holy worde of God: for the truth is, he nothing regardeth the outwarde letter of the worde, no more then their characters, ſignes, croſſes, figures, &c. but this he will haue them doe, the more to blinde them and others, and to keepe men in the externall lippe ſeruice, leaſt men ſhoulde vnderſtand the powerfull working vertue of that holie Anſw.

word and the graces of true religion. Therefore our saviour & the Apostle in the forenamed place, knowing right well his purpose, charge him to keepe silence, for he must not fight or minister in that campe which is ordained of God, to batter and beat downe all the houldes and corners of his kingdome.

The deuill in the oracle of Apollo would giue Iulian the Apostata no answere, when he sacrificed vnto him, vntill he had giuen him occasion to persecute the christians: and to abuse the sepulchres of the Saintes and martyrs. Ruff. 1. booke. cha. 35. of the fall of this oracle, these verses were thus written.

De præparat. Euang.

Ve, ve, mihi tripodes lugete periit Apollo:
Periit quoniam ardens mihi vim infert cæleste numen.

And Eusebius the Historiographer mentioneth a like cause: for he writeth that many saylers as they passed by the Isles called *Echinades*, heard a voice in the ayer crying often, *Thamans, Thamans*, (this was the pilots name) and saying vnto him, that when he did passe by *Pelodis* he should sound these wordes *the great Pan is dead*: whereupon the words being so spoken in that place, there followed a hideous noise without the visible appearance of any thing. The same storie is in Plutarch. Now what that *cæleste numen*, that is, *magnus Pan* did signifie, diuerse men haue diuersly coniectured: Cicero likewise, as all heathen writers) speaketh great and glorious wordes in the commendation of this oarcle, but is vtterly ignorant what should bee the cause of that silence which it came vnto in his time. He coniectureth only with Plutarch, that those exhalations wherewith it was thought Apollo inspired his priestes and oracle, were by age consumed. *Potest autem vis illa terræ quæ mentem pythiæ diuino afflatu concitabat euanuisse vetustate.* But the holy Prophet Zacharie will teach vs the true cause of the confusion of these oracles as it is before shewed.

q. cur oracula siluerunt.

De divin. li. 1.

Zach. 13. 2.

4. *Arg.*

Bodin the ciuilian seeing that the gospell published and preached after Christes institution, hath this strong arme and continuall might against Sathan and all his inuentions; writeth on this manner: *quamobrem vt mala hæc vitari possint; legem Dei, sæpe oportet prædicari, metum eius, summis, medijs, infimis inculcari, & ante omnia fidem in eum imprimi. Wherefore (saith he) to avoid these euills* (meaning Sathanicall artes of magick and witchcraft) *the lawe of*

De Dæm. 30. cap. 1. pa 233.

God

God muſt be often preached, & the feare of god beaten into mens minds, of high, meane, and lowe eſtate, and aboue all things they muſt haue faith in good wrought in them. Again in the ſame page he commendeth this good meanes in theſe wordes: *Hic maximus, hic pulcherrimus, hic facillimus omnino modus eyciendi e rep. magos, artes magicas, maleficia, & malignos ſpiritus: tantiſper enim dum hic blaſphemia, illic ἀθεότης obtinet, nulla plane ſpes oſtenditur, malignos ſpiritus, magos, peſtem, bella famemque depellendi:* that is, *this is the greateſt* (ſpeaking of the preaching of the goſpell) *the faireſt, the eaſieſt meanes to caſt out magitians, the artes of magicke, ſorceries and euill ſpirits out of the common wealth, for as long as blaſphemie and Atheiſme reigneth here and there, there is no hope to driue away euill ſpirits, conurers, plagues, warre and famine out of the land.*

5. *Arg.*

That good meanes whereby God wrought the ſubuerſion of the temples and all the deuils artes at Epheſus. Actes Chap. 19. verſe 20. 26. *at Corinthus, the* 1. Corinth. Chap. 10. verſ. 20. *and elſewhere, is the beſt meanes left vs alſo for the ſame end and purpoſe, namely the confuſion of Sathan and all men, and the diſcouerie of their abmhominable practiſes.*

But that firſt conqueſt againſt Sathan and his miniſters &c. was by the Lordes good miniſtry. *ergo.*

The Aſſumption.

THe miniſterie of the goſpell gaue the deuill and his oracles a great fall in *Diocleſius* time, and therefore Satan ſtirred that tyrant by all meanes to perſecute the Chriſtians: This writeth *Euſebius m* The oracle of Apollo in *Diocleſius* time gaue anſwere out of a hollow caue, and not out of any temple by the miniſtrie of his prieſtes after the old wonted manner: for the deuill ſaid that *iuſti homines in terris, certen iuſt men on the earth* were ſuch lets vnto him, that he coulde not ſpeake as in former times. Then began this tyrant to enquire who thoſe men were, and his prieſtes anſwering that they were the Chriſtians, he ſought after them with all his perſecutions: much like to this was the perſecution of *Petrus Fliſtedius*, and *Adolphus*, and *Larebachus*, by the popiſh diuines of Colen to ſtay the ſweating ſickneſſe. *Actes and monum. pag.* 885.

m De vita Conſt. 49. & 50. ch.

The Persians were full of professed magitians and coniurers, who fearing the ouerthrowe of their kingdome, by *Maruthus* a godly B. of *Mesopotamia*, who was sent indeed to *Persia* for that purpose from the Emperour of Rome, as writeth *n* *Socrates*. They *laboured with all their artes against the preaching of the gospell, perswading their king *Isdigerdes* not to receiue the Christian religion, & the faith which was preached vnto him. Notwithstanding the gospell consumed them and beat downe their kingdom in that kings daies. And therefore in the next kings *raigne they were so enuious against the professors of the gospell, that (as saith the same *o* author) they murdered the Christiās with al the Persian torments that could bee deuised. They continued also the same fury against the Christians in that land in *p* *Sapors* time another king of that kingdome, who was in like maner prouoked vnto his sauadge and furious crueltie by the same vile enemies of the gospell.

n Lib. 7. cap. 8.

*How the magitians were the archenemies of the gospel in Persia, read act. & m. 10. perseq. p. 98.

*Bartanes or Varranes.

o Ch. 18.

p Sosom. 2. Ch. 8.

6. *Arg.* experience.

Looke by what meanes the magicke, the witchcraft of elder time, the diuinations, the sorcerie, the faries, the goblins, the hegges, &c. which came vnto the Church with the rotten mist of popery, were discouered and put to flight from amongst vs, not many yeare past: by the same good meanes may the remnants of these diabolicall delusions be discouered & cut off, at this time present.

But it is knowne by the good experience of all countries round about vs, where the beames of the gospell haue shined in this latter age, together with our owne, that this glorious ministerie of God, the publishing and preaching, I say, of the gospel of Iesus Christ hath scattered that vnsauerie mist of Sathan, wherein he couered all his delusions, &c. therefore the conclusion followeth.

Assumption.

Eusebius for elder times writeth, that Simon magus the sorcerer of Samaria was a great aduersarie to the faith, and withstoode the Apostles and their doctrine, and how that he was discouered with his artes & confounded by the ministerie of Gods worde. For he saith, *Verum diuina & supra cæleſtis gratia ministris suis opem ferens, per illorum apparitionem ac præsentiam, accensam mali flammam confestim extinxit, humiliata per eos ac deturbata quavis sublimitate, quæ se contra scientiam Dei extollebat, quapropter nec*

Euseb. eccles. hist. lib. 2. c. 14.

Simonis

Simonis obluctatio, nec cuiuſquam alterius eorum, qui tunc prædicabant Apoſtolicis illis temporibus ſubſiſtere potuit. veritatis enim ſplendor ac diuinus ille ſermo qui iampridem hominibus diuinitus illuxerat ingꝫ terra obtinebat, & in Apoſtolis ſuis agebat, cuncta vincebat ac ſuperabat. 2.Cor.10.5.
But the diuine and celeſtiall grace gaue ſtrength vnto his miniſters, and by their appearing and preſence, quenched that flame ſo wickedly kindled, for by them were brought lowe and caſt downe all high things, which did lift vp themſelues againſt the knowledge of God. Therfore neither Simons rebellion, nor any other which did appeare in theſe Apoſtolicall times, could ſtand: for the brightnes of the trueth, & that diuine word which not long before had ſhined from heauen, & ruled vpon earth, and wrought in his Apoſtles, conquered & ſubdued all things.

2 *Bodin* ſaith for his experience, on this manner: *Sed q legis diuinæ promulgatio vires Sathanæ plurimum enervavit, & quicunq; populi manſerunt diu infideles, aut adhuc permanent, ij grauiſſimè fuerunt infeſtati à ſpiritibus, malignis, & adhuc dies noctesq; infeſtantur: vt fit in Norvegia, Finlandia, Lapenlandia, & alijs regionibus, ad Boream ſitis.* The *publiſhing of Gods worde* (ſaith he) *hath greatly weakned Sathans power, and what people ſoeuer haue long continued in infidelitie, or ſo remaine as yet, they haue beene & are grieuouſly vexed of evill ſpirits, as it is to be ſeene in Norway, Finland, Lapenland, and other regions which are in the North parts.* q De Demo. 3.c.1.p.229.

Hemingius for his countrey of *Denmarke*, can teſtifie ſufficiently, who writeth of his experience alſo on this wiſe: *Cum primum ante annos plus minus*, 40. *doctrina Evangelij cæpit in hoc regno per pios miniſtros dei repurgari, & à tenebris pontificijs vindicari, ceſſauere omnes iſtæ diabolicæ impoſturæ. Lucente etenim Evangelij clariſſima luce, tenebræ ſuperſtitionum evanuerunt, ſiquidem luxilla magna verbi cœleſtis fulgore ſu, omnes ſuperſtitiones diſſpulit & diſcuſſit, non ſecus atq; ſol oriens in Horizonte noſtro tenebras noctis depellit*: that is: *When firſt heretofore*, 40. *yeeres paſt or there abouts, the Goſpel began by the godly miniſters of God, to be diligently purged, freed & reſtored from the darknes of poperie: all theſe deceits of the deuill ceaſed: for when the light of the Goſpel ſhind, the clouds of ſuperſtition vaniſhed away: for that great light of the heauenly word droue away & beat downe with his beames, all ſuperſtition, like as the ſunne riſing in our Horizon, chaſeth away the darke clouds of the night.* And then leſt any ſhould ſay, that there remained yet great ſtore of this ſinne in that king-

dome, as there doeth alſo remaine ſome reliques of the deuills, amongſt vs in England: he addeth preſently & anſwereth, that becauſe men contemne & refuſe the good miniſterie of Gods word, therfore ſuch ſinnes can not be auoyded: his words are theſe. *Cum ergo & audimus & videmus augeri quotidie eorum numerum, qui ſe iſtis impoſturis magicis dedunt, ſciamus ſignum certiſſimum obſcurati Euangelij, & deficientis fidei in plurimis hominibus diuina permiſſione nobis propoſitum eſſe:* that is: *Foraſmuch as we heare and ſee daily, that their number is encreaſed which giue themſelues to the practiſe of magicall deluſions, let vs vnderſtand that we haue giuẽ vnto vs a moſt ſure token of the corruption of the Goſpel, & of faith decreaſing in moſt men by Gods permiſſion.* Thus farre *Hemingius* for *Denmarke*.

4 *P. Martyr* a worthie writer, ſpeaketh of his knowledge and experience in this cauſe, on this manner. *Notabimus verum Deum explodere ſolere commentitios: vnde ſtatim cum eſſet natus Chriſtus, omnia deorum oracula conticuerunt, quæ antea fuerant celeberima: etenim cum lux ipſa qui eſt Chriſtus, veniſſet in mundum, tenebræ neceſſe fuit vt euaneſcerent:* that is: *Let vs obſerue, how the true God chaſeth away the falſe gods: & therfore when Chriſt was borne, all the oracles of the gods ceaſed, which were in former times moſt famous. For when that light, which is Chriſt, came into the worlde, darkenes muſt of neceſſitie haue vaniſhed away.* And then reiecting *Plutarchs* reaſons of the ſilence of thoſe oracles, & diſliking them, he ſaith: *eſt igitur huius eventi alia cauſa, quam Plutarchus videre non potuit, nimirum aduerſarias poteſtates à Chriſto frænatas,* (that is) *there is therfore of this euent another cauſe, which Plutarch could not ſee: that is, that the aduerſarie powers were curbed by Chriſt:* then he addeth his own experience, in theſe words. *Quod etiam hodie videmus in regionib. amplectentibus Euangeliũ euenire, vbi non tantum Idololatriæ, verum diuinationes & ficta miracula ſtatim faceſſunt: We ſee alſo* (ſaith hee) *this to come to paſſe in thoſe countries which receiue the Goſpell, where not onely Idolatrie, but all diuinations alſo or inchauntments, and fayned miracles are preſently packing away.*

In iudic. 5. in initio.

5 *Aretius* alſo, that learned diuine of *Berne*, hee writeth thus after his knowledge and experience. *Nullibi enim efficatiùs hic ſpiritus erroris dominatur, quam vbi fidem non reperit, vbi carent homines Chriſti vera cognitione, vt apud ſeptentrionales populos, quod certiſſimum eſt argumentum Chriſtianiſmum vehementer eſſe paſſim in*

Loc. Com. 176.

papatu

papatu corruptum, cum tot magi & incantatores reperiantur: apud nos similiter licet ex doctis nemo reperiatur: tamen in plebe, & inter medicos non rara sunt, quæ arguunt non satis firmiter eos Christo credere. Idem dici poterat de his qui tales consulunt, &c. rogandus est sedulo dominus vt talia scandala aliquando exterpet ab Ecclesia sua. This *spirit of errour* (saith he, speaking of magicke and witchcraft) *beareth rule nowhere with greater efficacie, then where he findeth no faith, and where men want the true knowledge of Christ, as among the people of the north parts, which is a sure argument, that Christianitie is euerie where corrupted in popery, for that so many magitians and sorcerers are found among them: and with vs also, albeit of the learned there is none such, yet of the people and of the Phisitians, there are not a few, which is a true token that they beleeue not truely in Christ. The like may be said of those men also which consult with such diuiners, &c. wee must therefore earnestly call vpon God to roote out in time such scandals out of his Church.*

Conclusion.

I Conclude then of all the former premisses, that seeing God hath so ordained his holy ministerie as our best refuge against these euills: so opposite to Sathans arts, and promised to be of greate strength vnder the Gospell, for the confusion of these most detestable enormities: The promise also performed in the great fall of Sathans temples, & oracles by this holy worke of God: Againe, for that natural men are thus purged & freed from Sathan, & restored to grace in Christ, & that the deuil hath euermore resisted this holy ordinance with all his might: & lastly that the common experience of the reformed Churches round about vs testifie the same: I conclude, therfore, I say, that Gods pure ministerie is one principall meanes, & good gift of God, for the discouerie, confusion, and extirpation of the most horrible and detestable sinnes of witchcraft and sorcerie.

CHAP. II.

How carefully, wisely, and discreetly, the godly minister of the Gospel is to vse and bend all his strength, labour and wisdome for the discouery of witchcraft, and the conuersion of such fearefull sinners, if God giue grace, vnto true repentance.

IF the kingdom of Sathã be ſo mightie, as the holy word of God teſtifieth vnto vs in ſundrie places: then it ſtands men in hand which vndertake to warfare againſt him, that they be welprouided of armour, wiſdom, courage, experience, & many good graces of Gods ſpirit. And as for Sathans ſtrẽgth, firſt what reaſons may better perſwade vs therof, then for that the lord calleth him ſometimes the god of this *a* world, the prince *b* of this world, the princes *c* of the darknes of this world, him & his miniſters, the prince *d* that ruleth in the ayer, angels, *e* gouernours, &c. for certenly hee wants no might, courage, or wil, to deſtroy any thing in this world, when the hedge *f* of God his prouidence, is broken before him. Secondly his knowledge is woonderfull, as the name δαίμονης importeth vnto vs, for he hath now 5000. yeeres experience & more. Againe, he is ſeene into the cauſes of moſt naturall things, his miniſters are moſt ſwift, & can in a moment deſcry things farre diſtant, & hee is placed in the ayer, whence hee hath a moſt free proſpect, to viewe moſt things here vpon earth. Again, he is ſingulerly ſeen in the hiſtorie *g* of the holy Scripture. Laſtly hee is often called for the execution of Gods iuſtice; wherefore it is certen, that this old ſerpent is moſt ſtrong alſo in reſpect of his knowledge. as for his arts * they are infinite in number, & haue varied in all ages of this worlde, as they might beſt ſerue his purpoſe: as theſe which follow, *a* Pyromantiam, *b* aeromantiam, *c* hydromantiam, *d* geomantiam, *e* necromantiam, *f* coſcinomantiam, *g* alectryomantiam, *h* axinomantiam, *i* dactuliomantiam, *k* pagomantiam, *l* alphitomantiã, alenromantiam, *m* lithomantiã, *n* daphnomantiam, *o* kephaleonomantiã, *p* kipnomantiã, *q* rabdomantiam, *r* xulomantiam, *ſ* lekanomantiã, *t* gaſtromantiam, *u* omimanteia, & ſuch like: among the Egyptians, Chaldees, Babilonians, Archadians, Indians, &c. of late yeres, they commonly leaue the moſt of the former ſpecials, and practiſe their Chriſtolomantiã, by chriſtall, & Catoptromantiam by glaſſes & ſuch like inuentions. If Sathan then be ſo mighty, ſo ſtrong, ſo full of knowledge, ſo full of artes, then haue the miniſters of Gods word that will encounter with him, great need of many good graces, & great ſtrength of Gods ſpirit, if they will worke the confuſion of Sathan, the diſcouerie of his artes, and the conuerſion of ſuch ſinners vnto true repentance. My poore aduiſe & counſell, according to Gods word, I humbly offer vnto them on this manner.

First,

a 2.Cor.4.3.
b Ioh.12.31.
c Eph.6.12.
d Eph.2.2.
e Math. 25.41.
f Iob.1.10.
g Iam.2.19.
* The Poet ſaith, *Tibi nomina mille, mille nocendi artes.*
a Diuination by fire.
b by the ayer.
c by water.
d by the earth.
e by the dead.
f by a ſiue.
g by a cocke.
h by a twibble or an axe.
i by a ring.
k by Iſe.
l by meale.
m by a ſtone.
n by a lawrell.
o by an aſſes heade.
p by ſmoake.
q by a rodde.
r by peeces of wood.
ſ by a baſen of water.
t by certen round veſſels of glaſſe full of water.
u by rubbing of the nayles, &c.

Firſt that in their paſtorall charge and Church of God they be moſt diligent to publiſh and preach the word of God (as the Apoſtle teacheth, 2.Tim.4.2.) for this is that light that this enimie moſt dreadeth, as is before ſhewed: *inſtructing a with patience, and prooving if God will at any time giue this* (vile kinde of men alſo) *repentance, that they may know the truth, and that they may come to amendment out of the ſnare of the deuill, which are taken of him at his will.* a 2.Tim.2. 25, 26.

Secondly, they muſt take heed, that the ſame Worde, the ſame Chriſt, and holy Spirit (whoſe graces they labour to miniſter and giue vnto others) be found alſo working in *b* themſelues. For he that hath experience of his owne regeneration can beſt tell, what things are moſt needfull for the conuerſion of others. b Eph.3.20. 1.Theſ.2.13.

Thirdly: they muſt be carefullie bent, to beautifie and adorne their profeſſion with a godly, ſober, and innocent life, and heedfullie watch that they fall not into any preſumptuous ſinnes of diſobedience. For ſuch men Satan hath *c* entrance into them, and if they be poſſeſſed of Sathan themſelues in ſoule or body or both, then haue they but ſmall ſtrẽgth to caſt forth the *d* vnclean ſpirits out of others. Here may that ſweete martyr of God M. Tindall, giue vs a moſt worthie preſident for our imitation: for that religious and holy man of God, with his preſence, diſcouered and confounded a famous magitian in Antwerpe in his time there: M. *Foxe hath recorded it as followeth. *There was at Antwerpe on a time, amongſt a companie of marchants, as they were at ſupper, a certaine Iugler, which through his diabolicall inchantments, or arte magicall, would fetch all kindes of* viands *and wine from any place they would, and ſet it vpon the table incontinent before them with many other ſuch like things: the fame of this Iuggler being much talked of, it chanced that as M. Tindall heard of it, he deſired certaine of the marchants that he might be alſo preſent at ſupper to ſee him play his partes: to be breefe, the ſupper was appointed and the marchants with Tyndall were there preſent. Then the Iuggler being required to play his feates and to ſhewe his cunning: after his wonted boldnes, began to vtter all that he could doe, but all was in vaine, at the laſt with his labour ſweating and toyling, when he ſaw that nothing would go forward, but that all his inchantments were voide, he was compelled openly to confeſſe, that there was ſome man preſent, which diſturbed and letted all his* d Mat.12.43. *In the ſtorie of M. Tindall. p.1053.

doings. So farre Master Foxe.

Fourthly they must also be such men as can speake wisely, call
4 mightely, and talke familiarlie (as men well *e* acquainted with
e Iob.22.21. 22. God) in their praiers. For praier is an especiall meanes appointed
f Mat.17.21. of Christ for this *f* purpose. And S. Iames saith that *the prayer of a*
g Iam.5.16. *righteous man* (such as the minister of god must be) *auaileth much*
Euseb. eccles. *if it be feruent*. By praier *Astirius* a noble Christian at Cæsarea Phi-
hist.l.7.ca.16. lippi bewraied and confounded Satan with all his magicall delu-
sions. Anno Christi. 261.

And to the end that their praier may be the more feruēt: & peirce
5 the verie heauens, and the cloudes vnto God, and effectuall for
this purpose, our Sauiour commandeth to ioyne true fasting vnto
praier: Mat.17.21. the same say the Apostles where they mention
h our conflict with Satan: and S. Paul chargeth ministers by his
h Eph.6.18. 1.Pet.5.8. example, that they *beat* i *down their bodies, and bring them to subie-*
i 1.Cor.9.27. *ction, least by any meanes after they haue preached to others, they them-*
selues should be reprooued.

They must be carefull with as great reuerence to minister the
6 holy sacraments of Iesus Christ, according to our Lords own most
holy institution: & here they must not without choise or regard,
hand ouer head confusedly suffer impenitent knowne sinners to
be partakers with the saints of God of the holy misteries.

7 M. Calvin teacheth this in these words: for it is most true (saith
Inst.4 c.12.s.5. hom.in Mat.3 he) that he to whome the distribution of it (meaning the holy sup-
Ezech.4.18. &33.10. per) is committed: if he wittinglie and willingly admit an vnwor-
thie man, whome he might lawfullie put back, is as guiltie of sa-
criledge, as if he did giue abroad the Lords bodie to dogs. Where-
fore Chrysostom griuouslie inueieth against those Pastors, which
while they feare the power of great men dare debarre no man:
The blood, saieth hee, shall bee required at your handes: if yee
feare man ye shall be laughed to scrorne, but if ye feare God, yee
shall be reuerenced also among men: let vs not feare maces, nor
purple, nor crownes: we haue here a greater power.

In putting back offenders, they must remember the distinction
8 betweene publique and priuate sinnes: publique are those that
Inst.4.c.12.s.6. haue not onely one or two witnesses, but are committed openly,
and with the offence of the whole Church: priuate or secret are
these, not which are altogether hidden from men, as the sinnes of
hipocrites

hipocrites, for these come not into the iudgement of the Church, but those of the meane kind, which are not without witnesses, and yet are not publique.

In this dutifull vigilancie and examination, if he find out in his 9
Church or congregation anie of the forenamed sinners, witches, wizardes, sorcerers, or fauourers of such abomination, or that seek helpe at such in their necessities, he is to deale most circumspectly and faithfully, most warily and wisely, least he admit any such to prophane the holie table and supper of our Lord Iesus Christ.

And among this sort of sinners hee must also wisely distinguish 10
first betweene such as are onely suspected to be such sinners, and those which are manifestly knowne practisioners of such arts and sciences. 2. betweene those which practise there artes for the benefit and good of others, as they pretend, and those which vse Heming. Admon.
their inchantments for the hurt and dammage of others, as they professe and confesse.

The weaker sort and the first kind, the Pastors must labour with 11
all exhortations, prayers &c. for their conuersion; and for that they pretend loue, they must vnderstand that this is an Apostolicall canon: *we must not doe euill, that good may come of it*: and that no action that wanteth the warrant of Gods worde can haue anie godlines or goodnes in it, and that nothing can profite the bodie that killeth or destroieth the soule, so as all these execrable artes doe: and they must be tolde also what a horrible abhomination their sinne is before god, what a prophanation of his blessed name, what an Apostacie from God, and how they haue vtterly renounced God and betaken themselues slaues and vassals to the deuil, how lightly soeuer they doe regard it.

If any such be sory and begin to shew any tokens of true repen- 12
tance, which either haue sought vnto, or practised any sorcerie, or *Rev.9.20,21.
the worship of deuils, as Iohn saith, * they must be wisely informed and comforted, for that Iesus Christ can and will cast forth
the vncleane *a* spirit, if in trueth of heart with weeping, fasting, & a Mat.12.43. Luk.11.
mourning, he be sought vnto, by repentance. And such must bee also by the vigilant pastor watchfullie ouerseene: for if he fall againe to his olde vomite, let him remember the wordes of our Lord Iesus, *the ende of that man is worse then the beginning.* b Mat. 12.45.
And of the holie Apostle: *for if* c *they after they haue escaped* c 2.Pet.2.20.

from the filthines of the world, through the knowledge of the Lord, and of the Sauiour Iesus Christ, are yet intangled againe therein, and ouercome, the latter end is worse with them then the beginning.

13 And as for the other open practisioners of these Sathanicall sciences, assoone as the good minister by his godly and watchfull diligence, and by the holy ministerie of Gods worde & sacraments hath detected, descried, and discouered them: he must vse no lesse care and labour that his congregation may be purged of such impes of Satan, and that his ministrie be not hindred, his people infected, &c. to bring them to the publique censures of the Church and so to the ciuill magistrate, that these wretched men may with some greater torments (if God so please) come to repentance, that so they may be saued. Thus doing and labouring faithfully and vigilantly in this holy function: such godly Pastors *shall* d *make their ministrie fullie known*, as the Apostle commãdeth: *and shall be seene that they profit among all men, and continuing* e *in this blessed state, shall so doing, both saue themselues, and them that heare them.* And so much for the discouerie and confutation of witchcraft by the ministerie of the gospell.

d 2. Tim. 4. 4.

e Negligẽt pastors, non residents, blinde guides, &c. cause the arts of witchcraft to breed and continue in our land.

CHAP. III.

Of the Christian Magistrate, the 2. good meanes ordained of God for the discouerie and confusion of witchcraft.

THE godlie Kinges, Princes, Iudges, and all Magistrates fearing God of the olde Church before Christ and the Christian princes &c. vnder the gospell, were most carefull at all times to banish this sinne out of their kingdomes & common wealthes: And like as they were moste diligent in this point, so the wicked kings, princes, &c. in all countries and nations &c. were bent to the contrarie practise, as to nourish, to prouide, and to maintaine as it were seminaries for such professors as practised the artes and inuentions of the deuill. I will shewe this to bee true by examples and reasons out of the holy booke of God on this manner.

Moses (a moste wise and godly magistrate, a singuler president

for

for all others) was most sharpely bent against this sinne, as may be seene by his conflict with this vile sort of men in Egypt, Exod. 7. & 8. for it is thought these were those Iannes and Iambres which withstood him, 2. Tim. 3. 8. & God by him gaue most sharp lawes *a* against these sinnes, and that holy man, no doubt, practised them in his time most carefullie.

a Deut. 18. 10. 11.

2 Saul, as long as he followed the word of God by the ministerie of Samuel, was sharply set against these euills, and so exactly & diligently searched and sought out by his Iudges and Magistrates these witches and wizards, that he left few or none in all his land: as may be seen by the words of the witch her selfe vnto him, when he came vnto her after his fall from God, 1. Sam. 28. 9. the wordes are these. *The woman said, behold, thou knowest what Saule hath done, how he destroied the sorcerers and soothsayers, out of the land, wherefore then seekest thou to take me in a snare, to cause me to dye?* Where wee may see, 1. how that the wicked Saule was very forwarde during the time of his good ministerie, to execute Gods will against this sinne: & 2. how that as soone as the light of Gods word was darkned, the holy priests & prophets murdered, these horrible abhominations began to spring vp, & to creepe into the Church againe.

Exod. 12. 18. Lev. 20. 27.

3 David was the next King, and carefully prouided for a good ministerie: in his time prophecied Nathan *d* & Gad, & his religious priests Zadock *e* & Abiathar: and many others, no doubt, godly priests and prophets, by whose good ministerie together with the industrie and diligence of his wise Iudges & Magistrates in the execution of iustice, this sinne appeared not greatly in his kingdome during his time: for we read nothing of this sinne (that I can remēber) in that long historie which the holy Ghost hath commended vnto vs, concerning his life and kingdome.

d 1. Sam. 2. 4. 11. 2. 12. 2. Chr. 29. 35. *e* 2. Sam. 15. 27.

4 Hezekiah was a right wise, godly, zealous prince, and religiouslie prouided a good ministerie: hee reformed many euills which had crept into the Church in Vriah, Iotham, & Achas daies: for as for Idolatrie (wherof the sinne of witchcraft is an inseperable companion, as the wise & godly learned haue obserued) it is saide, *He brake the images, & cut downe the groues, and brake downe the high places & the altars throughout Iudah & Beniamin, in Ephraim also & Manasseh vntill he had made an ende.* It is certen therefore that hee searched most carefully for this sinne, & prouided watchfully that

f 2. Chr. 31. 1.

his wise Iudges should proceede in iustice against the same: for in his time prophecied the holy Prophets, Esay, Hosea, Micah: who preached most vehemently against these euills, as may be seene in their *g* Prophecies.

g Esa.44.25. 47.9.12.13. Mich.5.12.

5 Iosiah was a very religious, godly, & zealous Prince, & diligently prouided also for wise Magistrates & Ministers, by whose painfull industry & godly wise pollicie, he purged his Church as of all Idolatrie, so likewise of this great abhominatiō: for in his time prophecied Ieremiah, Zephaniah, and others, who no doubt stirred vp the king & all his magistrates, to root out these Sathanicall inuentions, for it is written that Iosiah so did. *Iosiah also tooke* h *away them that had familiar spirits, & the soothsayers, and the images, and the Idols, and all the abhominations that were espied in the land of Iudah and in Ierusalem, to performe the word of the law, &c.*

h 2.King.23.24

6 Of the Emperours, Kings, Princes, &c. vnder the Gospell. *Bodin* writeth on this manner. *Itaq; sortilegi, cum sortilegijs fuerunt damnati, & iudicijs infesti, primum Tiberio imperante, vt apud Tacitum legitur: post Domitiano longe acrius, & diligentius quæstionem &c. tum etiam Diocletiano: Sed omniū seueriſſime cum imperatores fidei Christi sese adiunxerunt. tunc enim euersa sunt templa & oracula, sacrificia gentium, totaq; aruspicina illicita pronunciata, & auguralis scientia, eorumq; interdictus vsus, indicta in aruspices mortis pœna, deportationes in eos qui augures & aruspices consulerent. Sorceries* (saith he) *began to be sought after vnder the heathen Emperours, Tiberius, Domitian, and Diocleſian: But assoone as the Emperours which followed, professed the faith of Christ, they did most seuerely search out these practises of Sathan. For then their Temples were cast down and their oracles, heatheniſh sacrifices, & all the arts of magick were proclaimed vnlawfull, & the vse of them was forbidden, & death was ordained for the punishment of sorcerie, and banishment for all those which consulted with soothsaiers, sorcerers, & the rest of that Sathanicall order.* And thus farre of good magistrates. The contrarie practise of evil Princes and Iudges followeth.

Lib.3.c.1.de Dæmono.p. 224.

7 First, to begin with Pharao and that auncient Idolatry and magicke of Egypt: The false priests & magicians of that land, wanted no prouision for the sustaining of their deuilish profession: for it is written that they had an ordinarie of Pharo: and they did eat their ordinarie which Pharoh gaue them, so that in the famine time they

they *i* were not constrained to sell their landes, as others were. *i* Gen.47.22.
In this land was magicke notably professed, as all writers of histo- Exod.7.11.
ries haue testified. Hence came that famous Nectanebus, who by
his inchauntments so bewitched Olympias, the Queene of Ma-
cedonie, that he begat on her Alexander the great Monarch, ma-
king Phillip the King and the worlde to beleeue, that Alexander
was *Iupiters* sonne, as Curtius and others haue recorded. Such pro- Q. Curtius.
uision for this hellish profession there was, no doubt, also in all o-
ther kingdomes and countries, where these artificers were foste-
red, as in Chaldei, Archadia, India, and in *Persia*, as I haue before
shewed out of the Ecclesiasticall stories of Socrates and Sozome- Cic. de Divin.
nes. Lib.1.

8

When the kingdome of *Israel* fell from the true God, from his
word, seruice, and religion, it is said, they contemned all the good
Prophets and the godly ministerie. For the Lord saith, they made
them *Priests which were the very dregges and ragges, or loweſt or ba-* *k* 1.Kin. 12.31.
seſt of the people. When the ministerie was thus polluted, and the
worde of God put vnder a bushell and contemned, immediately
Sathan thrust into the kingdome idolatrie and witchcraft, which
continued in that land vnto Hoseas time, vnder whome these
sinnes brought destruction vnto the kingdome of *Israel*: as it is
written, 2. King. 17. where the holy Ghost rehearsing the sinnes
of *Ieroboam* and his successors vnto Hoseas time, and shewing
the iust causes of the destruction of that kingdome, he concludeth
on this manner. 1. *Finally they left all the commaundements of the* *l* 2.Hos.17.v.
Lord their God. 2. *they made them molten images, euen two calues,* 16,17.
and made a groue, and worshipped all the hoſt of heauen, and serued
Baal, 3. *They made their sonnes and daughters passe through the fire*
and vsed witchcraft and inchauntments, yea sould themselues to doe e-
uill in the sight of the Lord to anger him.

9

The same euills came in like manner vpon the kingdome of
Iudah, for the contempt of Gods word, his religion, his *Prophets*,
and his ministerie, as vnder Manasseh, of whome it is saide, *m hee* *m* 2.Kin. 21.3.
went backe, that is, from all good thinges which his father did,
and then followeth this sinne, vers. 6. *Hee caused his sonnes*
to passe through fire, and gaue him selfe to witchcraſte and
sorcerie, and hee vsed them that had familiar spirites, and

were soothsaiers, & did much euill in the sight of the Lord to anger him. And the lord assureth vs that these sinnes of this mā, were the cause of the destruction also of this kingdom of Iudah: for thus it is written. *n* Surely by the commandement of the Lord came vpon this Iudah, that he might put them out of his sight *for the sinnes* * *of Manasseth according to all that hee did.*

n 2. King. 24. 3. Ier. 19. & 15. v. 4.

* 50. yeres after his death.

And thus like as we haue seene that when good kings, Iudges, and Magistrates gouerned the Church of the Iewes, & were carefull to preserue a pure ministerie, pure religion, & the sacred Scriptures among them: these Sathanical artes of magick, sorcerie, and such like abhominations, were soone banished that lande, so likewise in all Christendom, both before poperie began to darken the face of Gods Church, & after that rotten mist in sundrie places had vanished, & was scattered by the beams of the Gospel, this Sathanicall kinigdome was cast down, his ministers confounded, & his delusions were continually discouered. Wherfore I conclude thus with Bodin. *o Beatus est populus cui sapientes moderatores, boni magistratus, & boni pastores præsunt, qui benè instituunt ipsum: non sunt in eo maligni spiritus diu habituri sedem. Blessed is that people ouer whom wise gouernours, good magistrates, and godly pastors are placed, which doe well instruct and gouerne them: euill spirits are not like to haue any long aboad or continuance in that place.*

Concluſ.

o p. 234. de Dæmonom.

CHAP. IIII.

What the Christian Iudges and Magistrates haue done, and may doe for the discouerie and extirpation of Witchcraft.

1

FIrst, if any man doe imagine that I purpose in this place, to frame any speech, counsell, or direction, for the Honourable wise Iudges and Magistrates of the land, how to proceede in iustice against these abhominations: let such vnderstand, that I meane no such thing: for their Honours, &c. are wise, I know right well, to see into these euills, & willing with all diligence to discouer them, & God I trust will more and more inflame their hearts, with such measure of the loue of his glorie and the saluation of his Saints, that they will most carefully redresse them, where & when they finde them. Againe, I confesse my selfe to be moste vn-

expert

expert and vnacquainted with their profession. Notwithstanding it may be in some sort lawfull for me, and most expedient for this cause in hād, to teach others in sober maner (rudely as I can) what magistrates are, & wherefore ordained of God, & how they haue done & may do to preuent, discouer & confound these abominations: wherfore I hope I shal giue no iust cause of offence vnto any, but an occasion rather vnto some to remember in what place the Lord hath set ouer vs these honourable iudges and magistrates, to batter and beat downe our common enemy his kingdome and all his inuentions and munition, which he daily practiseth for the destruction of our bodies & soules: and therefore I offer to al men good cause to cōmend thē to God, most earnestly in their praiers.

2 The magistrates (saith the Lord) *must a be men of courage, men fearing god, men dealing truly, mē hating couetousnes*: for they supply after a sort Gods own place, *b* & resemble his maiestie, & therfore are often called Gods *c* in scripture, a name of great importāce, & Fathers & Pastors in the Prophets in sundry places. And Solomon saith, *d* that when kings raigne, & counsellers decree righteouslie, when Princes beare principality & the iudges of the earth execute iudgement: it is Gods good will, his own worke & good pleasure. And for this cause Moses & Iehosaphat said to the iudges (whom they appointed in euery seuerall city) that they *e* shoulde sit in iudgement not for man but for God.

a Exod.18.21. *b* Inst.4.20.ch. sect.4. *c* Exod.22.8. Psal.82.1,6. *d* Prov.8.15. *e* Deut.1.16. 1.Chro.16.6.

3 Againe all authours ecclesiastical & prophane agree with the word of God, affirming that their office is extended to both the tables of the law: & most ecclesiastical writers call them *custodes vtriusq; tabulæ, preseruers & keepers of both the tables of Gods law*: & the very heathens (for *nulla gens sine lege, sine rege, sine Deo: all nations haue their king, their law, & their God*) the heathens, I say, in making lawes, they haue alway begon at religion and the worship of god, & so proceed to politick lawes, and lastly commend all their lawes and religion to the care and custody of their Princes, Iudges, magistrates and gouernours.

Heming.adm. q.de offic.magist. Inst.4.ch.20. s.9.

And the good gouerners, kings, princes, & magistrates in the Church of God, haue euer had their first & principal care to maintaine & defend the laws of the first table of God: that is the religiō, the seruice, the word, the honor & glorie of God: for so God cōmandeth, & the forenamed holy princes, *Moses, Dauid, Hezekiah,*

Iosiah, Iehosaphat and others haue so done as we haue partly before shewed: for they accounted themselues Gods vicegerents here on earth, and thereefore they were most mindfull of his glorie.

5 Among al other sinnes of the first table there is none more horrible, more fearfull, that more dishonoureth God, & impareth his glory, then the most detestable sins of magike and sorcerie, wherfore I may conclude that it is the duty of al Christian princes, iudges and magistrates to bend all the powers of their mindes most religiouslie and carefully, for the discouerie & seuere punishment of all the practisioners and fauoures of all Sathanicall magick and deuilish diuinations.

6 Such men therfore as forbid the honourable iudges, magistrates &c. to intermeddle or comber themselues in the behalfe of Gods glorie, the good state of Gods Church, in the discouerie of these deuilish practises of Satan and his ministers: they do as much as in them lyeth resist Gods glory, prophane his seruice, set vp Satan for their God, his arts for Gods word, & would haue Athisme to come in place of pure religion. Wherfore if they erre of ignorance, they erre dangerously against the very foundation of Christian religion, if they erre of malice, they are the very imps & limmes of Satan: and seeing that they seeme to turne such honourable personages from faith and religion, and from true obedience vnto the worde of the Lord, as Elimas the sorcerer sought to turne Sergius Paulus that prudent man (*when he desired to heare the word of God*) from the faith; let them vnderstand that Paul may thunder more iustly against them professing Christianity in the Church, as he did against that vile Pagan sorcerer in this maner: *O* g *full of all subtiltie & all mischiefe, the child of the deuill and enimy of all righteousnes, wilt thou not cease to peruert the straight waies of the Lord?*

g Act. 17. 10.

7 The ground and the mother of all good lawes is the law of god, and all other lawes do giue attendance therupon, and haue their being to this end, to keep and preserue the holy lawes of God inuiolable: and if they want this scope (as the learned say) they are vnnecessary in the Church or common wealth. The lawes of god are most sharp against this sinne, and punish it with death (as all other sinnes of the first table were punished) the words of the lawe are these, Exod. 20. 18. *Thou shalt not suffer a witch to liue*. Againe Lev. 20. 27. *& if a man or a woman haue a spirit of diuination, or sooth saying in them, they shall dye the death: they shall stone them to death,*

The moste feareful death as the Hebrues write.

their blood ſhall be vpon them. Againe, Deut. 18. 10, 11. many kinds of magitians are numbred which the Lorde ſtraightly chargeth ſhould not be left to liue in the land. Theſe lawes of God did the forenamed godly kings, their iudges, rulers, and magiſtrates moſt religiouſlie and zealouſlie obey and put in practiſe, and wherfore Chriſtian princes, iudges, &c. ought not with greater care, loue, zeale, & religion, do the ſame vnder the goſpel: no man liuing ſhal euer be able with any ſenſible reaſon to proue vnto vs. Wherfore ſuch iudges, as are ſo ſharp ſighted in the lighter ſinnes of the 2. table, and as it were blind in the diſobedience of the firſt, are (as M. Beza, Danæus, *h* & Bodin *i* ſay truly) great contēners of God thē-ſelues: & therefore the greater account ſhall they make. Bodin cō-plaineth in theſe wordes: *Equidem ſæpe miratus ſum, cur à multis principib. quæſtiones inſtitutæ, & iudices extra ordinem dati, delegatiq; fierent, in fures, quæſtores ærarios, fæneratores, & viarū obſeſſores, per quos tamen turpiſſima, & ſummè horrenda, impiaq; magorū facta manſerunt impunita.* This lawyer (as you ſee) wondreth at the cuſtome of ſome countries, where he knoweth the iudges and magiſtrates are very ſharp againſt theeues, robbers, vſurers, and ſuch like common ſinnes, but to paſſe ouer the moſt horrible ſinnes of ſorcerie vnpuniſhed. M. Beza alſo complaineth againſt this negligence in magiſtrates, as we haue before ſhewed.

Com. in Iob. 1. c. v, 16.

h De ſorti. c. 5.
i Lib. 4. c. 1.

Firſt treatiſe ch. 4. M. Beza. com. in Iob. c. 1. v. 16.

Danæus ſaith, that to make lawes doth belong & appertain to kings & princes: notwithſtanding he wiſheth (albeit lawes might ſeem to be wāting) that the honourable iudges & magiſtrates, &c. would puniſh magitians & ſorcerers for ſundry other ſorts *i* of ſin, which they do impiouſly commit. Bodin numbreth their ſinnes in this order. Firſt they renounce *k* God and all true religion. 2. they blaſpheme *l* & prouoke his diuine maieſty with vnſpeakable contempt. 3. they beleeue in the deuill, adore him, & *m* ſacrifice vnto him. 4. they offer their children *n* vnto deuils. 5. they ſweare vnto Satan & promiſe to bring *o* as many as they can vnto his ſeruice & profeſſiō. 6. they inuocate Satan in their praiers, & ſweare *p* by his name. 7. they commit inceſtuous adulteries, for Satan telleth thē that none can proue a perfect magitian or ſorcerer, but ſuch a one as is of the father & the daughter, or the mother & the ſon: where-upon *Catullus* wrote theſe verſes.

8

i C. 5.

k Deut. 13. 5.
l Lev. 14. 14.
m Exod. 32. 4, 27.
n Deut. 18. 10.
o Deut. 13. 5.
p Ier. 5. 7. & 12. 16.

Nam magus ex matre & gnato gignatur oportet,
Si vera eſt Perſarum impia religio.

The right magitian by the ſonne, of mother is begote,
Sayth Perſian faith, if that be true, tis Satans birde I wote.

q Lev.24.21. Deut.19.11, 12.

8. They cõmit horrible murders *q* & kil yong infants. 9. al ſorcerers for the moſt part exerciſe poiſon, & to kill with poiſon is far more heinous then ſimple murder: for ſo the law ſpeaketh *grauius eſt occidere veneno quam ferro:* 10. they kill mens cattel, &c. 11. & laſtly the witches (as themſelues confeſſe) cõmit abominatiõs & filthines with their deuils when they ly with their husbands: Aug. ſaith *that to denie this is great impudency*. Theſe ſinnes here named, euery one euẽ the leſt deſerueth a moſt exquiſite death, as can be deuiſed: for all ſuch ſinners are cõmanded to be ſtoned to death: which kinde of death was a moſt dreadful death among the Iews. And ſurely it is well known by common experience that al profeſſed ſorcerers, &c. are guiltie of many moſt monſtrous impieties & for this cauſe the law ſaith ſimply, *Mechaſephath. Lo tichieth, let not a witch liue:* expreſſing vnto vs how expedient it is that iuſtice be ſpeedily exerciſed againſt theſe vile kind of men.

r De civ. Dei. 15. in cubos peragere mulierum concubitus &c. hoc negare impudentiæ eſſe videatur.

And thus far I thought good to ſhew, how wiſe and religious magiſtrates, haue, doe, and may proceed againſt the diſcouery of the moſt horrible and deteſtable ſinnes of witchcraft or ſorcery: not for that I can or would teach any our honourable, wiſe, & learned magiſtrates their duties in this pointe: but to let the common ſort of Chriſtians ſee, what the lawe of God commandeth, and what diligence good Magiſtrates haue vſed in elder times againſt theſe euils. Wherefore if we, which profeſſe Chriſt Ieſus in this cleare Sunne ſhine of the goſpell, be found more remiſſe, colde, & backward in performing theſe duties to God and his Church: that I may ſay more, we ſeeme to come to farre behind thoſe noble preſidents, in the loue of God, the hatred of ſinne, and behinde (I feare) if wee ſo perſiſt, ſhall wee come vnto the kingdome of heauen. To conclude therefore, let vs all as many as haue the place of inferiours in this Chriſtian common wealth, pray mightely vnto God, ſo to illuminate our ſuperiours, the wiſe and honourable magiſtrates, our godly learned miniſters, with his holy word to know his will: and ſo to enflame their hearts with his holy ſpirit, that they may moſte diligently put the ſame in practiſe, as for the diſcouery, confuſion, & extirpation of al ſinnes, ſo more particularly, & moſt carefully of theſe moſt horrible, dreadfull, & deteſtable ſinnes of witchcraft and ſorcery, &c. that ſo God may be purely worſhipped, his ſaints comforted, his greateſt enemies either conuerted to their good, or confounded with their deuills to their endleſſe ſhame and confuſion. So be it.

Vnto the King euerlaſting, immortall, inuiſible, vnto God onelie wiſe, be honour and glorie, for euer and euer. Amen.